The Bible Story in the Bible Words

With Singer and Sage

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WITH SINGER AND SAGE

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THE BIBLE STORY IN THE BIBLE WORDS

BOOK SIX

WITH SINGER AND SAGE

Selected and Arranged by MAMIE G. GAMORAN

Illustrations by E. M. Lilien

NEW YORK

Union of American Hebrew Congregations

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THIS book is published from a special fund for the publication of text-books for Jewish religious schools, donated by Mr. Joseph Schonthal, of Columbus, Ohio, to the Union of American Hebrew Congregations, in memory of his beloved wife, Hermine Schonthal, of blessed memory, a true "mother in Israel," who during her lifetime was devoted to all good works. The fund is self-perpetuating and is styled

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TO

CARMI AND HILLEL

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I also wish to thank Rabbi Louis I. Egelson and Mr. M. Myer Singer for their part in making the appearance of the book so distinctive and so appealing to youthful readers.

M. G. G.

EDITOR'S INTRODUCTION

In our introduction to the previous volume in our series of Bible Readers, we took occasion to point out how the teaching of the Bible as the great literature of our people has been neglected in almost all our schools. In spite of the many versions of the Bible prepared for children, there is not even one at the present time that contains an adequate selection of the literature, especially the wisdom literature, of the Hagiographa. Our children study the literature of all peoples but their own.

The study of biblical literature is necessarily dependent upon the preparation of Readers suited to the needs of children. "With Singer and Sage," prepared by Mamie G. Gamoran, is like the preceding volume in the series, an attempt to fulfill this need. It will enable the teacher to teach the Hagiographa as great literature, as well as to use the book for illustrative reading related to Jewish History.

The principles of selection followed in "The Voice of the Prophets" were observed also in choosing the passages from the Hagiographa. First, those passages were included which reflect significant ideas and ideals and which are at the same time of intrinsic beauty from a literary point of view. These were then carefully examined with a view to the exclusion of references unsuited to young people, as well as for their appropriateness as reading matter for this age group. Here and there passages were also included because they have become well-known in Jewish life and lore. The teacher would do well to

call the attention of the children to these famous passages, in the process of instruction.

The teacher is also urged to use the Topical Index of the miscellaneous proverbs in chapters 10-29 of the Book of Proverbs. We believe this will prove to be of special help in teaching that section of the book.

While the translation followed is that of the Jewish Publication Society Bible, deviations were made when deemed advisable with a view to simplifying the text in accordance with the needs of children.

A teacher's book is in preparation to accompany this volume. However, our teachers should bear in mind the advisability of preparing themselves for their work by consulting standard commentaries, and books on the teaching of the Bible from a literary point of view.

The difficulty of the Bible is often given as a reason for neglecting it. However, children in the highest grades of our elementary religious schools study literature of equal difficulty in the public schools, with marked success. We can do no less than to introduce our children to the practical wisdom of the Proverbs, to the challenging meditations of Job, and to the outpouring of the human soul reflected in the Psalms.

EMANUEL GAMORAN

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PSALMS

I will sing praise to the name

the Lord Most High.

Psalms

BOOK ONE

THE HAPPY MAN

Happy is the man that hath not walked in the counsel of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scornful
But his delight is in the law of the Lord;
And in His law doth he meditate day and night.
And he shall be like a tree planted by streams of water,
That bringeth forth its fruit in its season,
And whose leaf doth not wither;
And in whatsoever he doeth he shall prosper.

Not so the wicked;
They are like the chaff which the wind driveth away.
Therefore, the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord regardeth the way of the righteous;

But the way of the wicked shall perish.

Psalm 1.

THE SHIELD OF DAVID

Lord, how many are mine adversaries become!
Many are they that rise up against me.
Many there are that say of my soul:
"There is no salvation for him in God."

But Thou, O Lord, art a shield about me;
My glory and the lifter up of my head.
With my voice I call unto the Lord,
And He answereth me out of His holy mountain.

I lay me down, and I sleep;
I awake, for the Lord sustaineth me.
I am not afraid of ten thousands of people,
That have set themselves against me round about.

Arise, O Lord; save me, O my God;
For Thou hast smitten all mine enemies upon the cheek,
Thou hast broken the teeth of the wicked.

Salvation belongeth unto the Lord;
Thy blessing be upon Thy people.

Psalm 3.

THE REFUGE OF THE RIGHTEOUS

O Lord my God, in Thee have I taken refuge;
Save me from all them that pursue me, and deliver me;
Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.

O Lord my God, if I have done this;
If there be iniquity in my hands;
If I have requited him that did evil unto me,
Or spoiled mine adversary unto emptiness;
Let the enemy pursue my soul, and overtake it,
And tread my life down to the earth;
Yea, let him lay my glory in the dust.

Arise, O Lord, in Thine anger,
Lift up Thyself in indignation against mine adversaries;
Yea, awake for me at the judgment which Thou hast commanded.
And let the congregation of the peoples compass Thee about,
And over them return Thou on high.

O Lord, who ministerest judgment to the peoples,
Judge me, O Lord,

According to my righteousness and according to mine integrity that is in me.
Oh that a full measure of evil might come upon the wicked,
And that Thou wouldest establish the righteous;
For the righteous God trieth the hearts and reins.
My shield is with God,
Who saveth the upright in heart.

I will give thanks unto the Lord according to His righteousness;
And will sing praise to the name of the Lord Most High. Psalm 7.

WHAT IS MAN?

O Lord, our Lord,
How glorious is Thy name in all the earth!
Whose majesty is rehearsed above the heavens.
Out of the mouth of babes and sucklings hast Thou founded strength,
Because of Thine adversaries;
That Thou mightest still the enemy and the avenger.

When I behold Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast established;

Thou hast crowned him with glory and honour.

What is man, that Thou art mindful of him?
And the son of man, that Thou thinkest of him?
Yet Thou hast made him but little lower than the angels,
And hast crowned him with glory and honour.
Thou hast made him to have dominion over the works of Thy hands;
Thou hast put all things under his feet.
Sheep and oxen, all of them,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatsoever passeth through the paths of the seas.

O Lord, our Lord,
How glorious is Thy name in all the earth!

Psalm 8.

FORGET NOT THE HUMBLE

Why standest Thou afar off, O Lord?
Why hidest Thou Thyself in times of trouble?
Through the pride of the wicked the poor is hotly pursued,
They are taken in the devices that they have imagined.

The wicked, in the pride of his countenance (saith):
"He will not require";

All his thoughts are: "There is no God."
His eyes are on the watch for the helpless.
He lieth in wait in a secret place as a lion in his lair,
He lieth in wait to catch the poor;
He doth catch the poor, when he draweth him up in his net.
He croucheth, he boweth down,
And the helpless fall into his mighty claws.
He hath said in his heart: "God hath forgotten;
He hideth His face; He will never see."

Arise, O Lord; O God, lift up Thy hand;
Forget not the humble.
Wherefore doth the wicked contemn God,
And say in his heart: "Thou wilt not require"?
Thou hast seen; for Thou beholdest trouble and vexation; to requite them with Thy hand;
Unto Thee the helpless committeth himself;
Thou hast been the helper of the fatherless.

Lord, Thou hast heard the desire of the humble:
Thou wilt direct their heart, Thou wilt cause Thine ear to attend;
To right the fatherless and the oppressed,
That man who is of the earth may be terrible no more.

Psalm 10.

A SONG OF FAITH

How long, O Lord, wilt Thou forget me for ever?
How long wilt Thou hide Thy face from me?
How long shall I take counsel in my soul,
Having sorrow in my heart by day?
How long shall mine enemy be exalted over me?
Behold Thou, and answer me, O Lord my God;
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say: "I have prevailed against him";
Lest mine adversaries rejoice when I am moved.

But as for me, in Thy mercy do I trust;
My heart shall rejoice in Thy salvation.
I will sing unto the Lord,
Because He hath dealt bountifully with me.

Psalm 13.

A PSALM OF JUDGMENT

The fool hath said in his heart: "There is no God";
They have dealt corruptly, they have done abominable;
There is none that doeth good.
The Lord looked forth from heaven upon the children of men,

To see if there were any man of understanding, that
did seek after God.
They are all corrupt, they are together become
impure;
There is none that doeth good, no, not one.

Psalm 14.

WHO SHALL DWELL WITH GOD?

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh righteous-
ness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbour;
In whose eyes a vile person is despised,
But he honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved.

Psalm 15.

GOD, THE SAVIOUR

I love Thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my rock, in Him I take refuge;
My shield, and my horn of salvation, my high tower.
Praised, I cry, is the Lord,
And I am saved from mine enemies.

The cords of Death compassed me,
And the floods of Belial assailed me.
The cords of Sheol surrounded me;
The snares of Death confronted me.
In my distress I called upon the Lord,
And cried unto my God;
Out of His temple He heard my voice,
And my cry came before Him into His ears.

He sent from on high, He took me;
He drew me out of many waters.
He delivered me from mine enemy most strong,
And from them that hated me, for they were too mighty for me.
But the Lord was a stay unto me.
He brought me forth also into a large place;
He delivered me, because He delighted in me.

The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath He recompensed me.

For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all His ordinances were before me,
And I put not away His statutes from me.
And I was single-hearted with Him,
And I kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness
According to the cleanness of my hands in His eyes.

With the merciful Thou dost show Thyself merciful,
With the upright man Thou dost show Thyself upright;
With the pure Thou dost show Thyself pure;
And with the crooked Thou dost show Thyself subtle.
For Thou dost save the afflicted people;
But the haughty eyes Thou dost humble.

For Thou dost light my lamp;
The Lord my God doth lighten my darkness.
For by Thee I run upon a troop;
And by my God do I scale a wall.

As for God, His way is perfect;
The word of the Lord is tried;
He is a shield unto all them that take refuge in Him.
Therefore I will give thanks unto Thee, O Lord,
among the nations,
And will sing praises unto Thy name.
Great salvation giveth He to His king;
And showeth mercy to His anointed,
To David and to his seed, for evermore.

Psalm 18.

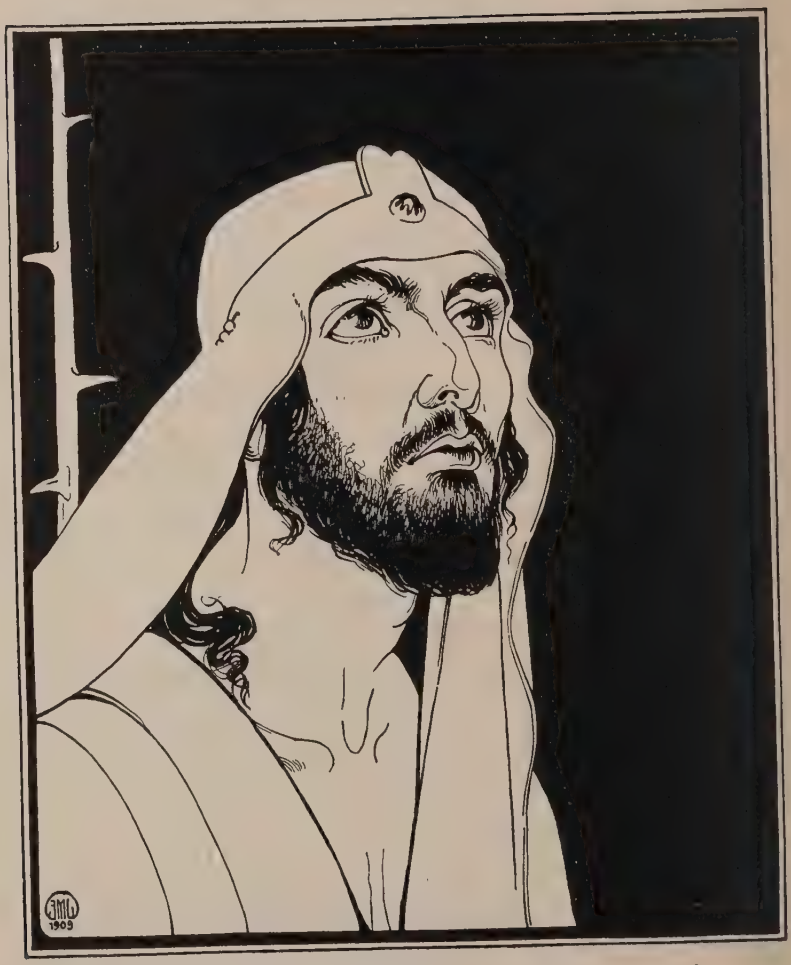
THE HEAVENS DECLARE

The heavens declare the glory of God,
And the firmament showeth His handiwork;
Day unto day uttereth speech,
And night unto night revealeth knowledge;
There is no speech, there are no words;
Neither is their voice heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath He set a tent for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever;
The ordinances of the Lord are true, they are righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is Thy servant warned;
In keeping of them there is great reward.
Who can discern errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presumptuous sins,
That they may not have dominion over me; then shall I be faultless,
And I shall be clear from great transgression.

Let the words of my mouth and the meditation of my heart be acceptable before Thee,
O Lord, my Rock, and my Redeemer.

Psalm 19.



My God, my God, why hast thou forsaken me?

THE CRY OF THE DESPAIRING

My God, my God, why hast Thou forsaken me,
And art far from my help at the words of my cry?
O my God, I call by day, but Thou answerest not;
And at night, and there is no surcease for me.
Yet Thou art holy,
O Thou that art enthroned upon the praises of Israel.
In Thee did our fathers trust;
They trusted, and Thou didst deliver them.
Unto Thee they cried, and escaped;
In Thee did they trust, and were not ashamed.
But I am a worm, and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn;
They shoot out the lip, they shake the head;
"Let him commit himself unto the Lord! let Him
rescue him;
Let Him deliver him, seeing He delighteth in him."

Be not far from me; for trouble is near;
For there is none to help.
For dogs have encompassed me;
A company of evil-doers have inclosed me;
Like a lion, they are at my hands and my feet.
I may count all my bones;
They look and gloat over me.

They part my garments among them,
And for my raiment do they cast lots.
But Thou, O Lord, be not far off;
O Thou my strength, hasten to help me.

I will declare Thy name unto my brethren;
In the midst of the congregation will I praise Thee;
"Ye that fear the Lord, praise Him;
All ye the seed of Jacob, glorify Him;
And stand in awe of Him, all ye the seed of Israel.
For He hath not despised nor abhorred the lowliness
of the poor;
Neither hath He hid His face from him;
But when he cried unto Him, He heard."

Psalm 22.

THE LORD IS MY SHEPHERD

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow
of death,
I will fear no evil,
For Thou art with me;
Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of
mine enemies;
Thou hast anointed my head with oil; my cup run-
neth over.
Surely goodness and mercy shall follow me all the
days of my life;
And I shall dwell in the house of the Lord for ever.

Psalm 23.

A PURE HEART

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the mountain of the Lord?
And who shall stand in His holy place?
He that hath clean hands, and a pure heart;
Who hath not taken My name in vain,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
Such is the generation of them that seek after Him,
That seek Thy face, even Jacob.

Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors;
That the King of glory may come in.

"Who is the King of glory?"
"The Lord strong and mighty,
The Lord mighty in battle."

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors;
That the King of glory may come in.
"Who then is the King of glory?"
"The Lord of hosts;
He is the King of glory."

Psalm 24.

AN ALPHABETICAL PSALM

א Unto Thee, O Lord, do I lift up my soul.
ב O my God, in Thee have I trusted, let me not be ashamed;
Let not mine enemies triumph over me.
ג Yea, none that wait for Thee shall be ashamed;
They shall be ashamed that deal treacherously without cause.
ד Show me Thy ways, O Lord;
Teach me Thy paths.
ה ו Guide me in Thy truth, and teach me;
For Thou art the God of my salvation;
For Thee do I wait all the day.
ז Remember, O Lord, Thy compassions and Thy mercies;

For they have been from of old.

ח Remember not the sins of my youth, nor my transgressions;
According to Thy mercy remember Thou me,
For thy goodness' sake, O Lord.

ט Good and upright is the Lord;
Therefore doth He instruct sinners in the way.

י He guideth the humble in justice;
And He teacheth the humble His way.

כ All the paths of the Lord are mercy and truth
Unto such as keep His covenant and His testimonies.

ל For Thy name's sake, O Lord,
Pardon mine iniquity, for it is great.

מ What man is he that feareth the Lord?
Him will He instruct in the way that he should choose.

נ His soul shall abide in prosperity;
And his seed shall inherit the land.

ס The counsel of the Lord is with them that fear Him;
And His covenant, to make them know it.

ע Mine eyes are ever toward the Lord;
For He will bring forth my feet out of the net.

פ Turn Thee unto me, and be gracious unto me;
For I am solitary and afflicted.

צ The troubles of my heart are enlarged;
O bring Thou me out of my distresses.

ק (has been omitted from the alphabet in this Psalm.)

ר See mine affliction and my travail;
And forgive all my sins.
Consider how many are mine enemies,
And the cruel hatred wherewith they hate me.

ש O keep my soul, and deliver me;
Let me not be ashamed, for I have taken refuge in Thee.

ת Let integrity and uprightness preserve me,
Because I wait for Thee.

Psalm 25.

FAITH BRINGS COURAGE

The Lord is my light and my salvation; whom shall I fear?
The Lord is the stronghold of my life; of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though a host should encamp against me,
My heart shall not fear;
Though war should rise up against me,
Even then will I be confident.

One thing have I asked of the Lord, that will I seek after:

That I may dwell in the house of the Lord all the days of my life,
To behold the graciousness of the Lord, and to visit early in His temple.
For He concealeth me in His pavilion in the day of evil;
He hideth me in the covert of His tent;
He lifteth me up upon a rock.
And now shall my head be lifted up above mine enemies round about me;
And I will offer in His tabernacle sacrifices with trumpet-sound;
I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I call with my voice,
And be gracious unto me, and answer me.
In Thy behalf my heart hath said:
"Seek ye My face";
Thy face, Lord, will I seek.
Hide not Thy face from me;
Put not Thy servant away in anger;
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.
For though my father and mother have forsaken me,
The Lord will take me up.

Teach me Thy way, O Lord;

And lead me in an even path,
Because of them that lie in wait for me.
Deliver me not over unto the will of mine adversaries;
For false witnesses are risen up against me, and such as breathe out violence.
If I had not believed to look upon the goodness of the Lord
In the land of the living!—
Wait for the Lord;
Be strong, and let thy heart take courage;
Yea, wait thou for the Lord.

Psalm 27.

THE POWER OF THE LORD

The voice of the Lord is upon the waters;
The God of glory thundereth,
Even the Lord upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.

The Lord sat enthroned at the flood;
Yea, the Lord sitteth as King for ever,
The Lord will give strength unto His people;
The Lord will bless His people with peace.

Psalm 29.

THE NATION OF THE LORD

The word of the Lord is upright;
And all His work is done in faithfulness.
He loveth righteousness and justice;
The earth is full of the lovingkindness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of His mouth.
He gathereth the waters of the sea together as a heap;
He layeth up the deeps in storehouses.
Let all the earth fear the Lord;
Let all the inhabitants of the world stand in awe of Him.
For He spoke, and it was;
He commanded, and it stood.
The Lord bringeth the counsel of the nations to nought;
He maketh the thoughts of the peoples to be of no effect.
The counsel of the Lord standeth for ever
The thoughts of His heart to all generations.

Happy is the nation whose God is the Lord;
The people whom He hath chosen for His own inheritance.
The Lord looketh from heaven;

He beholdeth all the sons of men;
From the place of His habitation He looketh intently
Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their doings.
A king is not saved by the multitude of a host;
A mighty man is not delivered by great strength.
A horse is a vain thing for safety;
Neither doth it afford escape by its great strength.
Behold, the eye of the Lord is toward them that fear
Him,
Toward them that wait for His mercy.

Psalm 33.

A HYMN OF PRAISE

א I will bless the Lord at all times;
His praise shall continually be in my mouth.
ב My soul shall glory in the Lord;
The humble shall hear thereof, and be glad.
ג O magnify the Lord with me,
And let us exalt His name together.
ד I sought the Lord, and He answered me,
And delivered me from all my fears.
ה They looked unto Him, and were radiant;
ו And their faces shall never be abashed.
ז This poor man cried, and the Lord heard,
And saved him out of all his troubles.

ח The angel of the Lord encampeth round about
them that fear Him,
And delivereth them.
ט O consider and see that the Lord is good;
Happy is the man that taketh refuge in Him.
י O fear the Lord, ye His holy ones;
For there is no want to them that fear Him.
כ The young lions do lack, and suffer hunger;
But they that seek the Lord want not any good
thing.
ל Come, ye children, hearken unto me;
I will teach you the fear of the Lord.

מ Who is the man that desireth life,
And loveth days, that he may see good therein?
נ Keep thy tongue from evil,
And thy lips from speaking guile.
ס Depart from evil, and do good;
Seek peace, and pursue it.
ע The eyes of the Lord are toward the righteous,
And His ears are open unto their cry.
פ The face of the Lord is against them that do evil,
To cut off the remembrance of them from the
earth.
צ They cried, and the Lord heard.
And delivered them out of all their troubles.
ק The Lord is nigh unto them that are of a broken
heart,

And saveth such as are of a contrite spirit.

ר Many are the ills of the righteous,
But the Lord delivereth him out of them all.

ש He keepeth all his bones;
Not one of them is broken.

ת Evil shall kill the wicked;
And they that hate the righteous shall be held guilty.

The Lord redeemeth the soul of His servants;
And none of them that take refuge in Him shall be desolate.

Psalm 34.

THY LOVINGKINDNESS

Thy lovingkindness, O Lord, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the mighty mountains;
Thy judgments are like the great deep;
Man and beast Thou preservest, O Lord.
How precious is Thy lovingkindness, O God!
And the children of men take refuge in the shadow of Thy wings.
Thou makest them drink of the river of Thy pleasures,
For with Thee is the fountain of life;
In Thy light do we see light. Psalm 36.

THE WICKED AND THE RIGHTEOUS

Fret not thyself because of evildoers,
Neither be thou envious against them that work unrighteousness,
For they shall soon wither like the grass
And fade as the green herb.

Trust in the Lord, and do good;
Dwell in the land, and cherish faithfulness.
So shalt thou delight thyself in the Lord:
And He shall give thee the petitions of thy heart.

Commit thy way unto the Lord;
Trust also in Him, and He will bring it to pass.
And He will make thy righteousness to go forth as the light,
And thy right as the noonday.

Resign thyself unto the Lord, and wait patiently for Him;
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath;

Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off;
But those that wait for the Lord, they shall inherit
the land.

And yet a little while, and the wicked is no more;
Yea, thou shalt look well at his place, and he is not.
But the humble shall inherit the land,
And delight themselves in the abundance of peace.

The wicked have drawn out the sword, and have
bent their bow;
To cast down the poor and needy,
To slay such as are upright in the way;
Their sword shall enter into their own heart,
And their bows shall be broken.

The Lord knoweth the days of them that are whole-
hearted;
And their inheritance shall be for ever.
They shall not be ashamed in the time of evil;
And in the days of famine they shall be satisfied.

The wicked borroweth, and payeth not;
But the righteous dealeth graciously, and giveth.
For such as are blessed of Him shall inherit the land;
And they that are cursed of Him shall be cut off.

It is of the Lord that a man's goings are established;
And He delighteth in his way.
Though he fall, he shall not be utterly cast down;
For the Lord upholdeth his hand.

I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed.

Depart from evil, and do good;
And dwell for evermore.
For the Lord loveth justice,
And forsaketh not His saints;
They are preserved for ever;
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.

The mouth of the righteous uttereth wisdom,
And his tongue speaketh justice.
The law of his God is in his heart;
None of his steps slide.

The wicked watcheth the righteous,
And seeketh to slay him,
The Lord will not leave him in his hand,

Nor suffer him to be condemned when he is judged.

Wait for the Lord, and keep His way,
And He will exalt thee to inherit the land;
When the wicked are cut off, thou shalt see it.

I have seen the wicked in great power,
And spreading himself like a leafy tree in its native soil.
But one passed by, and lo, he was not;
Yea, I sought him, but he could not be found.

Mark the man of integrity, and behold the upright;
For there is a future for the man of peace.
But transgressors shall be destroyed together;
The future of the wicked shall be cut off.

But the salvation of the righteous is of the Lord;
He is their stronghold in the time of trouble.
And the Lord helpeth them, and delivereth them;
He delivereth them from the wicked, and saveth them,
Because they have taken refuge in Him.

Psalm 37.

THE REWARD OF RIGHTEOUSNESS

Happy is he that considereth the poor;
The Lord will deliver him in the day of evil.

The Lord preserve him, and keep him alive, let him
be called happy in the land;
And deliver not Thou him unto the greed of his
enemies.
The Lord support him upon the bed of illness;
Mayest Thou turn all his lying down in his sickness.

As for me, I said: "O Lord, be gracious unto me;
Heal my soul; for I have sinned against Thee."
Mine enemies speak evil of me:
"When shall he die, and his name perish?"
And if one come to see me, he speaketh falsehood;
His heart gathereth iniquity to itself;
When he goeth abroad, he speaketh of it.
All that hate me whisper together against me,
Against me do they devise my hurt:
"An evil thing cleaveth fast unto him;
And now that he lieth, he shall rise up no more."
Yea, mine own familiar friend, in whom I trusted,
who did eat of my bread,
Hath lifted up his heel against me.

But Thou, O Lord, be gracious unto me, and raise
me up,
That I may requite them.
By this I know that Thou delightest in me,
That mine enemy doth not triumph over me.
And as for me, Thou upholdest me because of mine
integrity,
And settest me before Thy face for ever.
Blessed be the Lord, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

Psalm 41.

BOOK TWO

AS THE HART PANTETH

As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God:
"When shall I come and appear before God?"
My tears have been my food day and night,
While they say unto me all the day: "Where is thy God?"
These things I remember, and pour out my soul within me,
How I passed on with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why moanest thou within me?
Hope thou in God.

O my God, my soul is cast down within me;
Therefore do I remember Thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the voice of Thy cataracts;
All Thy waves and Thy billows are gone over me.

I remember Thee from the land of Jordan.

By day the Lord will command His lovingkindness,
And in the night His song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my Rock: "Why hast Thou forgotten me?
Why go I mourning under the oppression of the enemy?"
As with a crushing in my bones, mine adversaries taunt me;

While they say unto me all the day: "Where is thy God?"
Why art thou cast down, O my soul?
And why moanest thou within me?
Hope thou in God.

Psalm 42.

AWAKE, O GOD

O God, we have heard with our ears, our fathers have told us;
A work Thou didst in their days, in the days of old.
Thou with Thy hand didst drive out the nations, and didst plant them in;
Thou didst break the peoples, and didst spread them abroad.
For not by their own sword did they get the land in possession,
Neither did their own arm save them;
But Thy right hand, and Thine arm, and the light of Thy countenance,
Because Thou wast favorable unto them.

Thou art my King, O God;
Command the salvation of Jacob.
Through Thee do we push down our adversaries;
Through Thy name do we tread them under that rise up against us.

For I trust not in my bow,
Neither can my sword save me.
But Thou hast saved us from our adversaries,
And hast put them to shame that hate us.
In God have we gloried all the day,
And we will give thanks unto Thy name for ever.

Yet Thou hast cast off, and brought us to confusion;
And goest not forth with our hosts.
Thou makest us to turn back from the adversary;
And they that hate us spoil at their will.
Thou hast given us like sheep to be eaten;
And hast scattered us among the nations.
Thou sellest Thy people for small gain,
And hast not set their prices high.
Thou makest us a taunt to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a byword among the nations,
A shaking of the head among the peoples.
All the day is my confusion before me,
And the shame of my face hath covered me,
For the voice of him that taunteth and blasphemeth;
By reason of the enemy and the revengeful.

All this is come upon us; yet have we not forgotten Thee,
Neither have we been false to Thy covenant.

Our heart is not turned back,
Neither have our steps declined from Thy path;
Though Thou hast crushed us into a place of jackals,
And covered us with the shadow of death.
If we had forgotten the name of our God,
Or spread forth our hands to a strange god;
Would not God search this out?
For He knoweth the secrets of the heart.
Nay, but for Thy sake are we killed all the day;
We are accounted as sheep for the slaughter.

Awake, why sleepest Thou, O Lord?
Arouse Thyself, cast not off for ever.
Wherefore hidest Thou Thy face,
And forgettest our affliction and our oppression?
Arise for our help,
And redeem us for Thy mercy's sake.

Psalm 44.

A SONG OF TRIUMPH

O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the Lord is most high, awful;
A great King over all the earth.
He subdueth peoples under us,
And nations under our feet.
He chooseth our inheritance for us,

The pride of Jacob whom He loveth.

God is gone up amidst shouting,
The Lord amidst the sound of the horn.
Sing praises to God, sing praises;
Sing praises unto our King, sing praises.

For God is the King of all the earth;
Sing ye praises in skilful song.
God reigneth over the nations;
God sitteth upon His holy throne.

The princes of the peoples are gathered together,
The people of the God of Abraham;
For unto God belong the shields of the earth;
He is greatly exalted.

Psalm 47.

A MEDITATION

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world,
Both low and high,
Rich and poor together.
My mouth shall speak wisdom,
And the meditation of my heart shall be understanding.

Wherefore should I fear in the days of evil,
When the iniquity of my supplanters compasseth me about,
Of them that trust in their wealth,
And boast themselves in the multitude of their riches?
No man can by any means redeem his brother,
Nor give to God a ransom for him—
That he should still live alway,
That he should not see the pit.
For he seeth that wise men die,
The fool and the brutish together perish,
And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever,
And their dwelling-places to all generations;
They call their lands after their own names.
But man abideth not in honour;
He is like the beasts that perish.

This is the way of them that are foolish,
And of those who after them approve their sayings.
Like sheep they are appointed for the nether-world;
Death shall be their shepherd;
And the upright shall have dominion over them in the morning;
And their form shall be for the nether-world to wear away,

That there be no habitation for it.
But God will redeem my soul from the power of the nether-world;
For He shall receive me.
Be not thou afraid when one waxeth rich,
When the wealth of his house is increased;
For when he dieth he shall carry nothing away;
His wealth shall not descend after him.

Psalm 49.

A PLEA FOR FORGIVENESS

Be gracious unto me, O God, according to Thy mercy;
According to the multitude of Thy compassions blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against Thee, Thee only, have I sinned,
And done that which is evil in Thy sight;
That Thou mayest be justified when Thou speakest,
And be in the right when Thou judgest.
Behold, Thou desirest truth in the inward parts;
Make me, therefore, to know wisdom in mine inmost heart.

Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which Thou hast crushed may rejoice.
Hide Thy face from my sins,
And blot out all mine iniquities.
Create me a clean heart, O God;
And renew a stedfast spirit within me.
Cast me not away from Thy presence.
And take not Thy holy spirit from me.
Restore unto me the joy of Thy salvation;
And let a willing spirit uphold me.
Then will I teach transgressors Thy ways;
And sinners shall return unto Thee.

O Lord, open Thou my lips;
And my mouth shall declare Thy praise.
For Thou delightest not in sacrifice, else would I give it;
Thou hast no pleasure in burnt-offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, Thou wilt not despise.

Psalm 51.

IN GOD DO I TRUST

Be gracious unto me, O God, for man would swallow me up;
All the day he fighting oppresseth me.
They that lie in wait for me would swallow me up all the day;
For they are many that fight against me, O Most High,
In the day that I am afraid,
I will put my trust in Thee.
In God do I trust, I will not be afraid;
What can flesh do unto me?

All the day they trouble mine affairs;
All their thoughts are against me, for evil.
They gather themselves together, they hide themselves,
They mark my steps;
According as they have waited for my soul.
Because of iniquity cast them out;
In anger bring down the peoples, O God.
Thou hast counted my wanderings;
Put Thou my tears into Thy bottle;
Are they not in Thy book?
Then shall mine enemies turn back in the day that I call;

This I know, that God is for me.
In God do I trust, I will not be afraid;
What can man do unto me?

I will render thanks-offerings unto Thee.
For Thou hast delivered my soul from death;
Hast Thou not delivered my feet from stumbling?
That I may walk before God in the light of the living.

Psalm 56.

THE ROCK OF MY STRENGTH

Only for God doth my soul wait in stillness;
From Him cometh my salvation.
He only is my rock and my salvation,
My high tower, I shall not be greatly moved.
How long will ye set upon a man,
That ye may slay him, all of you,
As a leaning wall, a tottering fence?

Only for God wait thou in stillness, my soul;
For from Him cometh my hope.
He only is my rock and my salvation,
My high tower, I shall not be moved.
Upon God resteth my salvation and my glory;
The rock of my strength, and my refuge, is in God.
Trust in Him at all times, ye people;

Pour out your heart before Him;
God is a refuge for us.

Men of low degree are vanity, and men of high degree are a lie;
If they be laid in the balances, they are together lighter than vanity.
Trust not in oppression,
And put not vain hope in robbery;
If riches increase, set not your heart thereon.
God hath spoken once,
Twice have I heard this:
That strength belongeth unto God;
Also unto Thee, O Lord belongeth mercy;
For Thou renderest to every man according to his work.

Psalm 62.

IN THE SHADOW OF THY WINGS

O God, Thou art my God, earnestly will I seek Thee;
My soul thirsteth for Thee, my flesh longeth for Thee,
In a dry and weary land, where no water is.
So have I looked for Thee in the sanctuary,
To see Thy power and Thy glory.

For Thy lovingkindness is better than life;

In a dry and weary land, where no water is.

My lips shall praise Thee.
So will I bless Thee as long as I live;
In Thy name will I lift up my hands.

For Thou hast been my help,
And in the shadow of Thy wings do I rejoice.

My soul cleaveth unto Thee;
Thy right hand holdeth me fast.

Psalm 63.

A FESTIVAL SONG

Praise waiteth for Thee, O God, in Zion;
And unto Thee the vow is performed.
O Thou that hearest prayer,
Unto Thee doth all flesh come.
The tale of iniquities is too heavy for me;
As for our transgressions, Thou wilt pardon them.
Happy is the man whom Thou choosest, and bringest near,
That he may dwell in Thy courts;
May we be satisfied with the goodness of Thy house,
The holy place of Thy temple!

With wondrous works dost Thou answer us in righteousness,
O God of our salvation;
Thou the confidence of all the ends of the earth,
And of the far distant seas;
Who by Thy strength settest fast the mountains,
Who art girded about with might;
Who stillest the roaring of the seas, the roaring of their waves,
And the tumult of the peoples;

So that they that dwell in the uttermost parts stand
in awe of Thy signs;
Thou makest the outgoings of the morning and evening to rejoice.

Thou hast remembered the earth, and watered her,
greatly enriching her,
With the river of God that is full of water;
Thou preparest them corn, for so preparest Thou
her.
Watering her ridges abundantly,
Settling down the furrows thereof,
Thou makest her soft with showers;
Thou blessest the growth thereof.
Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
The pastures of the wilderness do drop;
And the hills are girded with joy.
The meadows are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, yea, they sing.

Psalm 65.

A SONG OF VICTORY

Sing unto God, sing praises to His name;
Extol Him that rideth upon the skies, whose name
is the Lord;

And exult ye before Him.
A father of the fatherless, and a judge of the widows,
Is God in His holy habitation.
God maketh the solitary to dwell in a house;
He bringeth out the prisoners into prosperity;
The rebellious dwell but in a parched land.

O God, when Thou wentest forth before Thy people,
When Thou didst march through the wilderness;
The earth trembled, the heavens also dropped at the presence of God;
Even yon Sinai trembled at the presence of God, the God of Israel.
A bounteous rain didst Thou pour down, O God;
When Thine inheritance was weary, Thou didst confirm it.
Thy flock settled therein;
Thou didst prepare in Thy goodness for the poor, O God.

Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord;
To Him that rideth upon the heavens of heavens; which are of old;
Lo, He uttereth His voice, a mighty voice.
Ascribe ye strength unto God;
His majesty is over Israel,
And His strength is in the skies.

The God of Israel, He giveth strength and power
unto the people;
Blessed be God. Psalm 68.

SAVE ME, O GOD

Save me, O God;
For the waters are come in even unto the soul,
I am sunk in deep mire, where there is no standing;
I am come into deep waters, and the flood over-
whelmeth me.
I am weary with my crying; my throat is dried;
Mine eyes fail while I wait for my God.
They that hate me without a cause are more than
the hairs of my head;
They that would cut me off, being mine enemies
wrongfully, are many;
Should I restore that which I took not away?
O God, Thou knowest my folly;
And my trespasses are not hid from Thee.
Let not them that wait for Thee be ashamed through
me, O Lord God of hosts;
Let not those that seek Thee be brought to confusion
through me, O God of Israel.

Because for Thy sake I have borne reproach;
Confusion hath covered my face.
I am become a stranger unto my brethren,

And an alien unto my mother's children.
Because zeal for Thy house hath eaten me up,
And the reproaches of them that reproach Thee are fallen upon me.
And I wept with my soul fasting,
And that became unto me a reproach.
I made sackcloth also my garment,
And I became a byword unto them.
They that sit in the gate talk of me;
And I am the song of the drunkards.

But as for me, let my prayer be unto Thee, O Lord, in an acceptable time;
O God, in the abundance of Thy mercy,
Answer me with the truth of Thy salvation.
Deliver me out of the mire, and let me not sink;
Let me be delivered from them that hate me, and out of the deep waters.
Let not the waterflood overwhelm me,
Neither let the deep swallow me up;
And let not the pit shut her mouth upon me.
Answer me, O Lord, for Thy mercy is good;
According to the multitude of Thy compassions turn Thou unto me.
And hide not Thy face from Thy servant:
For I am in distress; answer me speedily.
Draw nigh unto my soul, and redeem it;
Ransom me because of mine enemies.

Thou knowest my reproach, and my shame, and my confusion;
Mine adversaries are all before Thee.
Reproach hath broken my heart; and I am sore sick;
And I looked for some to show compassion, but there was none;
And for comforters, but I found none.

But I am afflicted and in pain;
Let Thy salvation, O God, set me up on high.
I will praise the name of God with a song,
And will magnify Him with thanksgiving.
Ye that seek after God, let your heart revive.
For the Lord hearkeneth unto the needy,
And despiseth not His prisoners.
Let heaven and earth praise Him,
The seas, and every thing that moveth therein.
For God will save Zion, and build the cities of Judah;
And they shall abide there, and have it in possession.
The seed also of His servants shall inherit it;
And they that love His name shall dwell therein.

Psalm 69.

A vision of Zion.

BOOK THREE

THE DESOLATION OF JERUSALEM

O God, the heathen are come into Thine inheritance;
They have defiled Thy holy temple;
They have made Jerusalem into heaps.
They have shed blood like water
Round about Jerusalem, with none to bury them.
We are become a taunt to our neighbours,
A scorn and derision to them that are round about us.

How long, O Lord, wilt Thou be angry for ever?
How long will Thy jealousy burn like fire?
Pour out Thy wrath upon the nations that know Thee not,
And upon the kingdoms that call not upon Thy name.
For they have devoured Jacob,
And laid waste his habitation.
Remember not against us the iniquities of our forefathers;
Let Thy compassions speedily come to meet us;
For we are brought very low.
Help us, O God of our salvation, for the sake of the glory of Thy name;
And deliver us, and forgive our sins, for Thy name's sake.

Wherefore should the nations say: "Where is their God?"
Let the avenging of Thy servants' blood that is shed
Be made known among the nations in our sight.
Let the groaning of the prisoner come before Thee;
According to the greatness of Thy power set free those that are appointed to death;
And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached Thee, O Lord.
So we that are Thy people and the flock of Thy pasture
Will give Thee thanks for ever;
We will tell of Thy praise to all generations.

Psalm 79.

A FESTIVAL HYMN

Sing aloud unto God our strength;
Shout unto the God of Jacob.
Take up the melody, and sound the timbrel,
The sweet harp with the psaltery.
Blow the horn at the new moon,
At the full moon for our feast-day.
For it is a statute for Israel,
An ordinance of the God of Jacob.
He appointed it in Joseph for a testimony,

When He went forth against the land of Egypt.
The speech of one that I knew not did I hear:

"I removed his shoulder from the burden;
His hands were freed from the basket.
Thou didst call in trouble, and I rescued thee;
I answered thee in the secret place of thunder;
I proved thee at the waters of Meribah.
Hear, O My people, and I will admonish thee:
O Israel, if thou wouldest hearken unto Me!
There shall no strange god be in thee;
Neither shalt thou worship any foreign god.
I am the Lord thy God,
Who brought thee up out of the land of Egypt.

But My people hearkened not to My voice;
And Israel would none of Me.
So I let them go after the stubbornness of their heart,
That they might walk in their own counsels.
Oh that My people would hearken unto Me,
That Israel would walk in My ways!
I would soon subdue their enemies,
And turn My hand against their adversaries.
The haters of the Lord should dwindle away;
And their punishment should endure for ever.
They should also be fed with the fat of wheat;
And with honey out of the rock would I satisfy thee." Psalm 81.

THE JUDGE OF JUDGES

God standeth in the congregation of God;
In the midst of the judges He judgeth:
"How long will ye judge unjustly,
And respect the persons of the wicked?
Judge the poor and fatherless;
Do justice to the afflicted and destitute.
Rescue the poor and needy;
Deliver them out of the hand of the wicked.
They know not, neither do they understand;
They go about in darkness;
All the foundations of the earth are moved.
I said: Ye are godlike beings,
And all of you sons of the Most High.
Nevertheless ye shall die like men,
And fall like one of the princes."

Arise, O God, judge the earth;
For Thou shalt possess all the nations.

Psalm 82.

THY LOVELY TABERNACLES

How lovely are Thy tabernacles, O Lord of hosts!
My soul yearneth, yea, even pineth for the courts of the Lord;

My heart and my flesh sing for joy unto the living God.
Yea, the sparrow hath found a house, and the swallow a nest for herself,
Where she may lay her young;
Thine altars, O Lord of hosts,
My King, and my God—.
Happy are they that dwell in Thy house,
They are ever praising Thee.

O Lord God of hosts, hear my prayer;
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of Thine anointed.
For a day in Thy courts is better than a thousand;
I had rather stand at the threshold of the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and a shield;
The Lord giveth grace and glory;
No good thing will He withhold from them that walk uprightly.
O Lord of hosts,
Happy is the man that trusteth in Thee.

Psalm 84.

AFTER THE RETURN

Lord, Thou hast been favourable unto Thy land,
Thou hast turned the captivity of Jacob.
Thou hast forgiven the iniquity of Thy people,
Thou hast pardoned all their sin.

Thou hast withdrawn all Thy wrath;
Thou hast turned from the fierceness of Thine anger.
Restore us, O God of our salvation.
And cause Thine indignation toward us to cease.
Wilt Thou be angry with us for ever?
Wilt Thou draw out Thine anger to all generations?
Wilt Thou not quicken us again,
That Thy people may rejoice in Thee?
Show us Thy mercy, O Lord,
And grant us Thy salvation.

I will hear what God the Lord will speak;
For He will speak peace unto His people, and to His saints;
But let them not turn back to folly.
Surely His salvation is nigh them that fear Him·
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;

And righteousness hath looked down from heaven.
Yea, the Lord will give that which is good;
And our land shall yield her produce.
Righteousness shall go before Him,
And shall make His footsteps a way.

Psalm 85.

THE LORD OF MERCY

Incline Thine ear, O Lord, and answer me;
For I am poor and needy.
Keep my soul, for I am godly;
O Thou my God, save Thy servant that trusteth in Thee.
Be gracious unto me, O Lord;
For unto Thee do I cry all the day.
Rejoice the soul of Thy servant;
For unto Thee, O Lord, do I lift up my soul.
For Thou, Lord, art good, and ready to pardon,
And plenteous in mercy unto all them that call upon Thee.

Give ear, O Lord, unto my prayer;
And attend unto the voice of my supplications.
In the day of my trouble I call upon Thee;
For Thou wilt answer me.
There is none like unto Thee among the gods, O Lord;

And there are no works like Thine.
All nations whom Thou hast made shall come and prostrate themselves before Thee, O Lord;
And they shall glorify Thy name.
For Thou art great, and doest wondrous things;
Thou art God alone.

Teach me, O Lord, Thy way, that I may walk in Thy truth;
Make one my heart to fear Thy name.
I will thank Thee, O Lord my God, with my whole heart;
And I will glorify Thy name for evermore.

O God, the proud are risen up against me,
And the company of violent men have sought after my soul,
And have not set Thee before them.
But Thou, O Lord, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.
O turn unto me, and be gracious unto me;
Give Thy strength unto Thy servant,
And save the son of Thy handmaid.

Psalm 86.

A thousand years in Thy sight
Are but as yesterday when it is past.

BOOK FOUR

OUR DWELLING PLACE

Lord, Thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting, Thou art God.
Thou turnest man to contrition;
And sayest: "Return, ye children of men."
For a thousand years in Thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep;
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

For we are consumed in Thine anger,
And by Thy wrath are we hurried away.
Thou hast set our iniquities before Thee,
Our secret sins in the light of Thy countenance.
For all our days are passed away in Thy wrath;
We bring our years to an end as a tale that is told.
The days of our years are three score years and ten,

Or even by reason of strength four score years;
Yet is their pride but travail and vanity;
For it is speedily gone, and we fly away.
Who knoweth the power of Thine anger,
And Thy wrath according to the fear that is due unto Thee?
So teach us to number our days,
That we may get us a heart of wisdom.

Return, O Lord; how long?
And let it repent Thee concerning Thy servants.
O satisfy us in the morning with Thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein Thou hast afflicted us,
According to the years wherein we have seen evil.
Let Thy work appear unto Thy servants,
And Thy glory upon their children.
And let the graciousness of the Lord our God be upon us;
Establish Thou also upon us the work of our hands;
Yea, the work of our hands establish Thou it.

Psalm 90.

UNDER THY WINGS

O Thou that dwellest in the covert of the Most High,
And abidest in the shadow of the Almighty;
I will say of the Lord, who is my refuge and my fortress,
My God, in whom I trust,
That He will deliver thee from the snare of the fowler,
And from the noisome pestilence.
He will cover thee with His pinions,
And under His wings shalt thou take refuge;
His truth is a shield and a buckler.

Thou shalt not be afraid of the terror by night,
Nor of the arrow that flieth by day;
Of the pestilence that walketh in darkness,
Nor of the destruction that wasteth at noonday.

A thousand may fall at thy side,
And ten thousand at thy right hand;
It shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the recompense of the wicked.

For thou hast made the Lord who is my refuge,
Even the Most High, thy habitation.

There shall no evil befall thee,
Neither shall any plague come nigh thy tent.

For He will give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee upon their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and asp;
The young lion and the serpent shalt thou trample under feet.

"Because he hath set his love upon Me, therefore will I deliver him;
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him;
I will be with him in trouble;
I will rescue him, and bring him to honour.
With long life will I satisfy him,
And make him to behold My salvation."

Psalm 91.

A SABBATH HYMN

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;
To declare Thy lovingkindness in the morning,
And Thy faithfulness in the night seasons,

With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.

For Thou, Lord, hast made me glad through Thy work;
I will exult in the works of Thy hands.
How great are Thy works, O Lord!
Thy thoughts are very deep.
A brutish man knoweth not.
Neither doth a fool understand this.
When the wicked spring up as the grass,
And when all the workers of iniquity do flourish;
It is that they may be destroyed for ever.

But Thou, O Lord, art on high for evermore.
For, lo, Thine enemies, O Lord,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn hast Thou exalted like the horn of the wild-ox;
I am anointed with rich oil.
Mine eye also hath gazed on them that lie in wait for me,
Mine ears have heard my desire of the evil-doers that rise up against me.

The righteous shall flourish like the palm-tree;

He shall grow like a cedar in Lebanon.
Planted in the house of the Lord,
They shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and richness;
To declare that the Lord is upright,
My Rock, in whom there is no unrighteousness.
Psalm 92.

SONGS OF PRAISE AND THANKSGIVING

I

O come, let us sing unto the Lord;
Let us shout for joy to the Rock of our salvation.
Let us come before His presence with thanksgiving,
Let us shout for joy unto Him with psalms.
For the Lord is a great God,
And a great King above all gods;
In whose hand are the depths of the earth;
The heights of the mountains are His also.
The sea is His, and He made it;
And His hands formed the dry land.

O come, let us bow down and bend the knee;
Let us kneel before the Lord our Maker;
For He is our God,
And we are the people of His pasture, and the flock of His hand.
Psalm 95.

2

O sing unto the Lord a new song;
Sing unto the Lord, all the earth.
Sing unto the Lord, bless His name;
Proclaim His salvation from day to day.
Declare His glory among the nations,
His marvellous works among all the peoples.

For great is the Lord, and highly to be praised;
He is to be feared above all gods.
For all the gods of the peoples are things of nought:
But the Lord made the heavens.
Honour and majesty are before Him;
Strength and beauty are in His sanctuary.

Ascribe unto the Lord, ye kindreds of the peoples,
Ascribe unto the Lord glory and strength.
Ascribe unto the Lord the glory due unto His name;
Bring an offering, and come into His courts.
O worship the Lord in the beauty of holiness;
Tremble before Him, all the earth.

Say among the nations: "The Lord reigneth."
The world also is established that it cannot be moved;
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;

Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy;
Before the Lord, for He is come;
For He is come to judge the earth;
He will judge the world with righteousness,
And the peoples in His faithfulness.

Psalm 96.

3

The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about Him;
Righteousness and justice are the foundation of His throne.
A fire goeth before Him,
And burneth up His adversaries round about.

His lightnings lighted up the world;
The earth saw, and trembled.
The mountains melted like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.
The heavens declared His righteousness,
And all the peoples saw His glory.

Ashamed be all they that serve graven images,
That boast themselves of things of nought;

Bow down to Him, all ye gods.
Zion heard and was glad,
And the daughters of Judah rejoiced;
Because of Thy judgments, O Lord.
For Thou, Lord, art most high above all the earth;
Thou art exalted far above all gods.

O ye that love the Lord, hate evil;
He preserveth the souls of His saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in the Lord, ye righteous;
And give thanks to His holy name.

Psalm 97.

4

O sing unto the Lord a new song;
For He hath done marvellous things;
His right hand, and His holy arm, hath wrought salvation for Him.
The Lord hath made known His salvation;
His righteousness hath He revealed in the sight of the nations.
He hath remembered His mercy and His faithfulness toward the house of Israel;
All the ends of the earth have seen the salvation of our God.

Shout unto the Lord, all the earth;
Break forth and sing for joy, yea, sing praises.
Sing praises unto the Lord with the harp;
With the harp and the voice of melody.
With trumpets and sound of the horn
Shout ye before the King, the Lord.

Let the sea roar, and the fulness thereof.
The world, and they that dwell therein;
Let the floods clap their hands;
Let the mountains sing for joy together;
Before the Lord, for He is come to judge the earth;
He will judge the world with righteousness,
And the people with equity. Psalm 98.

5

Shout unto the Lord, all the earth.
Serve the Lord with gladness;
Come before His presence with singing.
Know ye that the Lord, He is God;
It is He that hath made us, and we are His,
His people, and the flock of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise;
Give thanks unto Him, and bless His name.
For the Lord is good; His mercy endureth for ever;
And His faithfulness unto all generations.
Psalm 100.

A MONARCH'S CREED

I will sing of mercy and justice;
Unto Thee, O Lord, will I sing praises.
I will give heed unto the way of integrity;
I will walk within my house in the integrity of my heart.

I will set no base thing before mine eyes;
I hate the doing of things crooked;
It shall not cleave unto me.
A perverse heart shall depart from me;
I will know no evil thing.

Whoso slandereth his neighbour in secret, him will I destroy;
Whoso is haughty of eye and proud of heart, him will I not suffer.
Mine eyes are upon the faithful of the land, that they may dwell with me;
He that walketh in a way of integrity, he shall minister unto me.

He that worketh deceit shall not dwell within my house;
He that speaketh falsehood shall not be established before mine eyes,

Morning by morning will I destroy all the wicked
of the land;
To cut off all the workers of iniquity from the city
of the Lord.

Psalm 101.

GOD'S BENEFICENCE

Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth thy life from the pit;
Who encompasseth thee with lovingkindness and
tender mercies;
Who satisfieth thine old age with good things;
So that thy youth is renewed like the eagle.

The Lord executeth righteousness,
And acts of justice for all that are oppressed.
He made known His ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always contend;
Neither will He keep His anger for ever.

He hath not dealt with us after our sins,
Nor requited us according to our iniquities.
For as the heaven is high above the earth,
So great is His mercy toward them that fear Him.
As far as the east is from the west,
So far hath He removed our transgressions from us.
Like as a father hath compassion upon his children,
So hath the Lord compassion upon them that fear Him.

The mercy of the Lord is from everlasting to everlasting upon them that fear Him,
And His righteousness unto children's children;
To such as keep His covenant,
And to those that remember His precepts to do them.

The Lord hath established His throne in the heavens;
And His kingdom ruleth over all.
Bless the Lord, ye angels of His,
Ye mighty in strength, that fulfil His word,
Hearkening unto the voice of His word.
Bless the Lord, all ye His hosts;
Ye ministers of His, that do His pleasure.
Bless the Lord, all ye His works,
In all places of His dominion;
Bless the Lord, O my soul.

Psalm 103.

HOW MANIFOLD ARE THY WORKS!

Bless the Lord, O my soul.
O Lord my God, Thou art very great;
Thou art clothed with glory and majesty.
Who coverest Thyself with light as with a garment,
Who stretchest out the heavens like a curtain;
Who layest the beams of Thine upper chambers in the waters,
Who makest the clouds Thy chariot,
Who walkest upon the wings of the wind·
Who makest winds Thy messengers,
The flaming fire Thy ministers.

Who didst establish the earth upon its foundations,
That it should not be moved for ever and ever;
Thou didst cover it with the deep as with a vesture;
The waters stood above the mountains.
At Thy rebuke they fled,
At the voice of Thy thunder they hasted away—
The mountains rose, the valleys sank down—
Unto the place which Thou hadst founded for them;
Thou didst set a bound which they should not pass over,
That they might not return to cover the earth.

Who sendest forth springs into the valleys;

They run between the mountains;
They give drink to every beast of the field,
The wild asses quench their thirst.
Beside them dwell the fowl of the heaven,
From among the branches they sing.
Who waterest the mountains from Thine upper chambers;
The earth is full of the fruit of Thy works.

Who causest the grass to spring up for the cattle,
And herb for the service of man;
To bring forth bread out of the earth,
And wine that maketh glad the heart of man,
Making the face brighter than oil,
And bread that stayeth man's heart.
The trees of the Lord have their fill,
The cedars of Lebanon, which He hath planted;
Wherein the birds make their nests.

Who appointedst the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they slink away,
And couch in their dens.
Man goeth forth unto his work

And to his labour until the evening.

How manifold are Thy works, O Lord!
In wisdom hast Thou made them all;
The earth is full of Thy creatures.
Yonder sea, great and wide,
Therein are creeping things innumerable,
Living creatures, both small and great.
There go the ships;
There is leviathan, whom Thou hast formed to sport therein.
All of them wait for Thee,
That Thou mayest give them their food in due season.
Thou givest it unto them, they gather it;
Thou openest Thy hand, they are satisfied with good.
Thou hidest Thy face, they vanish;
Thou withdrawest their breath, they perish,
And return to their dust.
Thou sendest forth Thy spirit, they are created,
And Thou renewest the face of the earth.

May the glory of the Lord endure for ever;
Let the Lord rejoice in His works!
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto the Lord as long as I live;

I will sing praise to my God while I have any being.
Let my musing be sweet unto Him;
As for me, I will rejoice in the Lord.
Let sinners cease out of the earth,
And let the wicked be no more.
Bless the Lord, O my soul.
Hallelujah.

Psalm 104.

BOOK FIVE

A SONG OF GRATITUDE

א Happy is the man that feareth the Lord,
ב That delighteth greatly in His commandments.
ג His seed shall be mighty upon earth;
ד The generation of the upright shall be blessed.
ה Wealth and riches are in his house;
ו And his merit endureth for ever.
ז Unto the upright He shineth as a light in the darkness,
ח Gracious, and full of compassion, and righteous.
ט Well is it with the man that dealeth graciously and lendeth,
י That ordereth his affairs rightfully.
כ For he shall never be moved;
ל The righteous shall be had in everlasting remembrance.
מ He shall not be afraid of evil tidings;
נ His heart is stedfast, trusting in the Lord.
ס His heart is established, he shall not be afraid,
ע Until he gaze upon his adversaries.
פ He hath scattered abroad, he hath given to the needy;
צ His righteousness endureth forever;
ק His horn shall be exalted in honour.

ר The wicked shall see, and be vexed;
ש He shall gnash with his teeth, and melt away;
ת The desire of the wicked shall perish.

Psalm 112.

"HALLEL"—SONGS OF PRAISE

Hallelujah.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord.
From this time forth and for ever.
From the rising of the sun unto the going down thereof
The Lord's name is to be praised.

The Lord is high above all nations,
His glory is above the heavens.
Who is like unto the Lord our God,
That is enthroned on high,
That looketh down low
Upon heaven and upon the earth?

Who raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;
That He may set him with princes,
Even with the princes of His people.
Hallelujah.

Psalm 113.

TREMBLE, THOU EARTH

When Israel came forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became His sanctuary,
Israel His dominion.

The sea saw it, and fled;
The Jordan turned backward.

Judah became His sanctuary, Israel His dominion.

The mountains skipped like rams,
The hills like young sheep.

What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest backward?
Ye mountains, that ye skip like rams;
Ye hills, like young sheep?

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a pool of water,
The flint into a fountain of waters.

Psalm 114.

THE SHIELD OF ISRAEL

Not unto us, O Lord, not unto us,
But unto Thy name give glory,
For Thy mercy, and for Thy truth's sake.
Wherefore should the nations say:
"Where is now their God?"

But our God is in the heavens;
Whatsoever pleased Him He hath done.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;

They have ears, but they hear not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they with their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.

O Israel, trust thou in the Lord!
He is their help and their shield!
O house of Aaron, trust ye in the Lord!
He is their help and their shield.
Ye that fear the Lord, trust in the Lord!
He is their help and their shield.

The Lord hath been mindful of us,
  He will bless—
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.
The Lord increase you more and more,
You and your children.
Blessed be ye of the Lord,
Who made heaven and earth.

Psalm 115.

PRAISE THE LORD, YE NATIONS

O praise the Lord, all ye nations;
Laud Him, all ye peoples.
For His mercy is great toward us;
And the truth of the Lord endureth for ever.
Hallelujah. Psalm 117.

HIS MERCY ENDURETH FOREVER

"O give thanks unto the Lord, for He is good,
For His mercy endureth for ever."
So let Israel now say,
For His mercy endureth for ever.
So let the house of Aaron now say,
For His mercy endureth for ever.
So let them now that fear the Lord say,
For His mercy endureth for ever.

Out of my straits I called upon the Lord;
He answered me with great enlargement.
The Lord is for me; I will not fear;
What can man do unto Me?
The Lord is for me as my helper;
And I shall gaze upon them that hate me.
It is better to take refuge in the Lord
Than to trust in man.

It is better to take refuge in the Lord
Than to trust in princes.
All nations compass me about;
Verily, in the name of the Lord I will cut them off.
They compass me about, yea, they compass me about;
Verily, in the name of the Lord I will cut them off.
They compass me about like bees;
They are quenched as the fire of thorns;
Verily, in the name of the Lord I will cut them off.
Thou didst thrust sore at me that I might fall;
But the Lord helped me.
The Lord is my strength and song;
And He is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous;
The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted;
The right hand of the Lord doeth valiantly.
I shall not die, but live,
And declare the works of the Lord.
The Lord hath chastened me sore;
But He hath not given me over unto death.
Open to me the gates of righteousness;
I will enter into them, I will give thanks unto the Lord.
This is the gate of the Lord;
The righteous shall enter into it.

I will give thanks unto Thee, for Thou hast answered me,
And art become my salvation.

The stone which the builders rejected
Is become the chief corner-stone.

This is the Lord's doing;
It is marvellous in our eyes.

This is the day which the Lord hath made;
We will rejoice and be glad in it.

We beseech Thee, O Lord, save now!
We beseech Thee, O Lord, make us now to prosper!

Blessed be he that cometh in the name of the Lord;
We bless you out of the house of the Lord.

The Lord is God, and hath given us light;
Order the festival procession with boughs, even unto the horns of the altar.

Thou art my God, and I will give thanks unto Thee;
Thou art my God, I will exalt Thee.

O give thanks unto the Lord, for He is good,
For His mercy endureth for ever. — Psalm 118.

THE PSALM OF THE LAW

Happy are they that are upright in the way,
Who walk in the law of the Lord.
Happy are they that keep His testimonies,
That seek Him with the whole heart;
Yea, they do no unrighteousness;
They walk in His ways.
Thou hast ordained Thy precepts,
That we should observe them diligently.
Oh that my ways were directed
To observe Thy statutes!
Then should I not be ashamed,
When I have regard unto all Thy commandments.
I will give thanks unto Thee with uprightness of heart,
When I learn Thy righteous ordinances.
I will observe Thy statutes;
O forsake me not utterly.

Wherewithal shall a young man keep his way pure?
By taking heed thereto according to Thy word.
With my whole heart have I sought Thee;
O let me not err from Thy commandments.
Thy word have I laid up in my heart,
That I might not sin against Thee.
Blessed art Thou, O Lord;

Teach me Thy statutes.
With my lips have I told
All the ordinances of Thy mouth.
I have rejoiced in the way of Thy testimonies,
As much as in all riches.
I will meditate in Thy precepts,
And have respect unto Thy ways.
I will delight myself in Thy statutes;
I will not forget Thy word.

Deal bountifully with Thy servant, that I may live,
And I will observe Thy word.
Open Thou mine eyes, that I may behold
Wondrous things out of Thy law.
I am a sojourner in the earth;
Hide not Thy commandments from me.
My soul breaketh for the longing
That it hath unto Thine ordinances at all times.
Thou hast rebuked the proud that are cursed,
That do err from Thy commandments.
Take away from me reproach and contempt;
For I have kept Thy testimonies.
Even though princes sit and talk against me,
Thy servant doth meditate in Thy statutes.
Yea, Thy testimonies are my delight,
They are my counsellors.

Remember the word unto Thy servant,

Because Thou hast made me to hope.
This is my comfort in my affliction,
That Thy word hath quickened me.
The proud have had me greatly in derision;
Yet have I not turned aside from Thy law.
I have remembered Thine ordinances which are of old, O Lord,
And have comforted myself.
Burning indignation hath taken hold upon me, because of the wicked
That forsake Thy law.
Thy statutes have been my songs
In the house of my pilgrimage.
I have remembered Thy name, O Lord, in the night,
And have observed Thy law.
This I have had,
That I have kept Thy precepts.

Thou hast dealt well with Thy servant,
O Lord, according unto Thy word.
Teach me good discernment and knowledge;
For I have believed in Thy commandments.
Before I was afflicted, I did err;
But now I observe Thy word.
Thou art good, and doest good;
Teach me Thy statutes.
The proud have forged a lie against me;
But I with my whole heart will keep Thy precepts.

It is good for me that I have been afflicted,
In order that I might learn Thy statutes.
The law of Thy mouth is better unto me
Than thousands of gold and silver.

For ever, O Lord,
Thy word standeth fast in heaven.
Thy faithfulness is unto all generations;
Thou hast established the earth, and it standeth.
They stand this day according to Thine ordinances;
For all things are Thy servants.
Unless Thy law had been my delight,
I should then have perished in mine affliction.
I will never forget Thy precepts;
For with them Thou hast quickened me.
I am Thine, save me;
For I have sought Thy precepts.
The wicked have waited for me to destroy me;
But I will consider Thy testimonies.
I have seen an end to every purpose;
But Thy commandment is exceeding broad.

Oh how love I Thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies;
For they are ever with me.
I have more understanding than all my teachers;

For Thy testimonies are my meditation.
I understand more than mine elders,
Because I have kept Thy precepts.
I have refrained my feet from every evil way,
In order that I might observe Thy word.
I have not turned aside from Thine ordinances;
For Thou hast instructed me.
How sweet are Thy words unto my palate!
Yea, sweeter than honey to my mouth!

Thy word is a lamp unto my feet,
And a light unto my path.
I have sworn, and have confirmed it,
To observe Thy righteous ordinances.
I am afflicted very much;
Quicken me, O Lord, according to Thy word.
Accept, I beseech thee, the freewill offerings of my mouth, O Lord,
And teach me Thine ordinances.
My soul is continually in my hand;
Yet have I not forgotten Thy law.
The wicked have laid a snare for me;
Yet went I not astray from Thy precepts.
Thy testimonies have I taken as a heritage for ever;
For they are the rejoicing of my heart.
I have inclined my heart to perform Thy statutes,
For ever, at every step.

Psalm 119.

SONGS OF THE PILGRIMS

I WILL LIFT UP MINE EYES

I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Doth neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall guard thy going out and thy coming in,
From this time forth and for ever.

Psalm 121.

BE GRACIOUS UNTO US

Unto Thee I lift up mine eyes,
O Thou that are enthroned in the heavens.
Behold, as the eyes of servants unto the hand of their master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the Lord our God,
Until He be gracious unto us.

Be gracious unto us, O Lord, be gracious unto us;
For we are full sated with contempt.
Our soul is full sated
With the scorning of those that are at ease,
And with the contempt of the proud oppressors.

Psalm 123.

THE DELIVERANCE

"If it had not been the Lord who was for us,"
Let Israel now say;
"If it had not been the Lord who was for us,
When men rose up against us,
Then they had swallowed us up alive,
When their wrath was kindled against us;
Then the waters had overwhelmed us,

The stream had gone over our soul;
Then the proud waters
Had gone over our soul."

Blessed be the Lord,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth. — Psalm 124.

TRUST IN THE LORD

They that trust in the Lord
Are as mount Zion, which cannot be moved, but abideth for ever.
As the mountains are round about Jerusalem,
So the Lord is round about His people,
From this time forth and for ever.

Psalm 125.

THEY SOW IN TEARS AND REAP IN JOY

When the Lord brought back those that returned to Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,

And our tongue with singing;
Then said they among the nations:
"The Lord hath done great things with these."
The Lord hath done great things with us;
We are rejoiced.

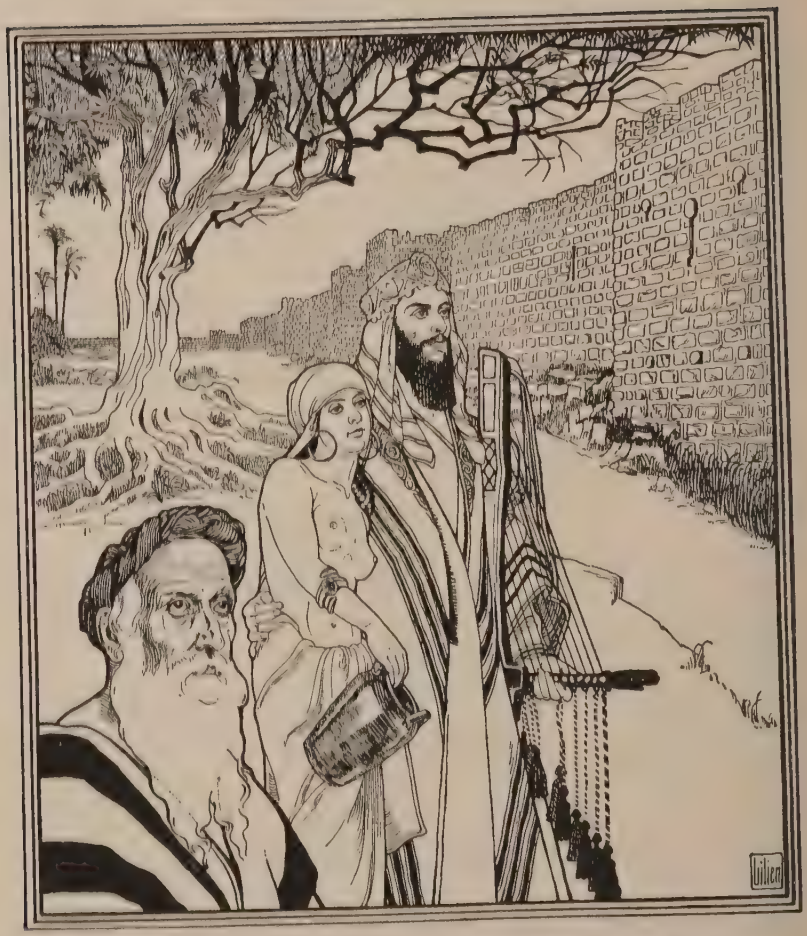
Turn our captivity, O Lord,
As the streams in the dry land.
They that sow in tears
Shall reap in joy.
Though he goeth on his way weeping, that beareth
the measure of seed,
He shall come home with joy, bearing his sheaves.
Psalm 126.

THEY LABOUR IN VAIN

Except the Lord build the house,
They labour in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain. — Psalm 127.

AN IDYLL OF PEACE

Happy is every one that feareth the Lord,
That walketh in His ways.
When thou eatest the labour of thy hands,
Happy shalt thou be, and it shall be well with thee.



The Lord hath done great things with us. We are rejoiced.

Behold, surely thus shall the man be blessed
That feareth the Lord.

The Lord bless thee out of Zion;
And see thou the good of Jerusalem all the days of
thy life;
And see thy children's children.
Peace be upon Israel! Psalm 128.

OUT OF THE DEPTHS

Out of the depths have I called Thee, O Lord.
Lord, hearken unto my voice;
Let Thine ears be attentive
To the voice of my supplications.

If Thou, Lord, shouldest mark iniquities,
O Lord, who could stand?
For with Thee there is forgiveness,
That Thou mayest be feared.

I wait for the Lord, my soul doth wait,
And in His word do I hope.
My soul waiteth for the Lord,
More than watchmen for the morning;
Yea, more than watchmen for the morning.

O Israel, hope in the Lord;

For with the Lord there is mercy,
And with Him is plenteous redemption.
And He will redeem Israel
From all his iniquities. Psalm 130.

WHEN BRETHREN DWELL TOGETHER

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
Like the dew of Hermön,
That cometh down upon the mountains of Zion;
For there the Lord commanded the blessing,
Even life for ever. Psalm 133.

THE PRAISES OF GOD

Praise ye the name of the Lord;
Give praise, O ye servants of the Lord,
Ye that stand in the house of the Lord,
In the courts of the house of our God.
Praise ye the Lord, for the Lord is good;
Sing praises unto His name, for it is pleasant.
For the Lord hath chosen Jacob unto Himself,
And Israel for His own treasure.

For I know that the Lord is great,
And that our Lord is above all gods.

Out of the depths.

Whatsoever the Lord pleased, that hath He done,
In heaven and in earth, in the seas and in all deeps;
Who causeth the vapours to ascend from the ends
of the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of His treasuries.

O house of Israel, bless ye the Lord,
O house of Aaron, bless ye the Lord;
O house of Levi, bless ye the Lord;
Ye that fear the Lord, bless ye the Lord.
Blessed be the Lord out of Zion,
Who dwelleth at Jerusalem.
Hallelujah. Psalm 135.

כי לעולם חסדו

O give thanks unto the Lord, for He is good,
For His mercy endureth for ever.
O give thanks unto the God of gods,
For His mercy endureth for ever.
O give thanks unto the Lord of lords,
For His mercy endureth for ever.

To Him who alone doeth great wonders,
For His mercy endureth for ever.
To Him that by understanding made the heavens,
For His mercy endureth for ever.

To Him that spread forth the earth above the waters,
For His mercy endureth for ever.
To Him that made great lights,
For His mercy endureth for ever;
The sun to rule by day,
For His mercy endureth for ever;
The moon and stars to rule by night,
For His mercy endureth for ever.

To Him that smote Egypt in their first-born,
For His mercy endureth for ever;
And brought out Israel from among them,
For His mercy endureth for ever;
With a strong hand, and with an outstretched arm,
For His mercy endureth for ever.
To Him who divided the Red Sea in sunder,
For His mercy endureth for ever;
And made Israel to pass through the midst of it,
For His mercy endureth for ever;
But overthrew Pharaoh and his host in the Red Sea,
For His mercy endureth for ever.
To Him that led His people through the wilderness.
For His mercy endureth for ever.

To Him that smote great kings;
For His mercy endureth for ever;
And slew mighty kings,
For His mercy endureth for ever;

Sihon king of Amorites,
For His mercy endureth for ever;
And Og king of Bashan,
For His mercy endureth for ever;
And gave their land for a heritage,
For His mercy endureth for ever;
Even a heritage unto Israel His servant,
For His mercy endureth for ever.

Who remembered us in our low estate,
For His mercy endureth for ever;
And hath delivered us from our adversaries,
For His mercy endureth for ever.
Who giveth food to all flesh,
For His mercy endureth for ever.
O give thanks unto the God of heaven,
For His mercy endureth for ever.

Psalm 136.

על נהרות בבל

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive asked of us words of song,

And our tormentors asked of us mirth:
"Sing us one of the songs of Zion."

How shall we sing the Lord's song
In a foreign land?

If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I set not Jerusalem,
Above my chiefest joy. Psalm 137.

GOD IS EVERYWHERE

O Lord, Thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou measurest my going about and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, Thou knowest it altogether.
Thou hast hemmed me in behind and before,
And laid Thy hand upon me.
Such knowledge is too wonderful for me;
Too high, I cannot attain unto it.

Whither shall I go from Thy spirit?

By the rivers of Ba

we sat down, yea, we wept.

Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in the netherworld, behold, Thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there would Thy hand lead me,
And Thy right hand would hold me.
And if I say: "Surely the darkness shall envelop me,
And the light about me shall be night";
Even the darkness is not too dark for Thee,
But the night shineth as the day;
The darkness is even as the light.

Psalm 139.

CLOSING PSALMS OF PRAISE

GOD'S WONDROUS WORKS

I will extol Thee, my God, O King;
And I will bless Thy name for ever and ever.
Every day will I bless Thee;
And I will praise Thy name for ever and ever.
Great is the Lord, and highly to be praised;
And His greatness is unsearchable.
One generation shall laud Thy works to another,
And shall declare Thy mighty acts.
The glorious splendour of Thy majesty,

The Lord is nigh unto all them that call upon Him,
To all that call upon Him in truth.
And Thy wondrous works, will I rehearse.
And men shall speak of the might of Thy tremendous acts;
And I will tell of Thy greatness.
They shall utter the fame of Thy great goodness,
And shall sing of Thy righteousness.
The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all;
And His tender mercies are over all His works.
All Thy works shall praise Thee, O Lord;
And Thy saints shall bless Thee.
They shall speak of the glory of Thy kingdom,
And talk of Thy might;
To make known to the sons of men His mighty acts,
And the glory of the majesty of His kingdom.

Thy kingdom is a kingdom for all ages,
And Thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that are bowed down,
The eyes of all wait for Thee,
And Thou givest them their food in due season.
Thou openest Thy hand,
And satisfiest every living thing with favour.

The Lord is righteous in all His ways,
And gracious in all His works.
He will fulfil the desire of them that fear Him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love Him;
But all the wicked will He destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless His holy name for ever and ever. Psalm 145.

PUT NOT YOUR TRUST IN PRINCES

הללויה
Praise the Lord, O my soul.
I will praise the Lord while I live;
I will sing praises unto my God while I have my being.

Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his dust;
In that very day his thoughts perish.
Happy is he whose help is the God of Jacob,
Whose hope is in the Lord his God,
Who made heaven and earth,
The sea, and all that in them is;
Who keepeth truth for ever;
Who executeth justice for the oppressed;

Who giveth bread to the hungry.

The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and the widow;
But the way of the wicked He maketh crooked.
The Lord will reign for ever,
Thy God, O Zion, unto all generations.
Hallelujah. Psalm 146.

THE CHOSEN PEOPLE

הללויה

For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
The Lord doth build up Jerusalem,
He gathereth together the dispersed of Israel;
Who healeth the broken in heart,
And bindeth up their wounds.
Great is our Lord, and mighty in power;
His understanding is infinite.
The Lord upholdeth the humble;
He bringeth the wicked down to the ground.
Sing unto the Lord with thanksgiving.
Sing praises upon the harp unto our God;

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh the mountains to spring with grass.
He giveth to the beast his food,
And to the young ravens which cry.
The Lord taketh pleasure in them that fear Him,
In those that wait for His mercy.

Glorify the Lord, O Jerusalem;
Praise thy God, O Zion.
For He hath made strong the bars of thy gates;
He hath blessed thy children within thee.
He maketh thy borders peace;
He giveth thee in plenty the fat of wheat.
He sendeth out His commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth His ice like crumbs;
Who can stand before His cold?
He sendeth forth His word, and melteth them;
He causeth His wind to blow, and the waters flow.
He declareth His word unto Jacob,
His statutes and His ordinances unto Israel.
He hath not dealt so with any nation;
And as for His ordinances, they have not known them.
Hallelujah. Psalm 147.

THE GLORY OF GOD

הללויה
Praise ye the Lord from the heavens;
Praise Him in the heights.
Praise ye Him, all His angels;
Praise ye Him, all His hosts.
Praise ye Him, sun and moon;
Praise Him, all ye stars of light.
Praise Him, ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of the Lord;
For He commanded, and they were created.
He hath also established them for ever and ever;
He hath made a decree which shall not be transgressed.

Praise the Lord from the earth,
Ye sea-monsters, and all deeps;
Fire and hail, snow and vapour;
Stormy wind, fulfilling His word;
Mountains and all hills,
Fruitful trees and all cedars;
Beasts and all cattle,
Creeping things and winged fowl;
Kings of the earth and all peoples,
Princes and all judges of the earth;

Let everything that hath breath praise the Lord.

Both young men and maidens,
Old men and children;
Let them praise the name of the Lord,
For His name alone is exalted;
His glory is above the earth and heaven.
And He hath lifted up a horn for His people,
A praise for all His saints,
Even for the children of Israel, a people near unto Him.
Hallelujah.

Psalm 148.

HALLELUJAH

הללויה
Praise God in His sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His abundant greatness.
Praise Him with the blast of the horn;
Praise Him with the psaltery and harp.
Praise Him with the timbrel and dance;
Praise Him with stringed instruments and the pipe.
Praise Him with the loud-sounding cymbals;
Praise Him with the clanging cymbals.
Let every thing that hath breath praise the Lord.
Hallelujah.

Psalm 150.

PROVERBS

To know wisdom and instruction;
To comprehend the words of understanding;
To receive the discipline of wisdom,
Justice, and right, and equity.

Proverbs

The proverbs of Solomon, the son of David, king of Israel.

A FOREWORD

To know wisdom and instruction;
To comprehend the words of understanding;
To receive the discipline of wisdom,
Justice, and right, and equity;
To give prudence to the simple,
To the young man knowledge and discretion;
That the wise man may hear, and increase in learning,
And the man of understanding may attain unto wise counsels;
To understand a proverb, and a figure;
The words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge;
But the foolish despise wisdom and discipline.

Hear, my son, the instruction of thy father,

And forsake not the teaching of thy mother;
For they shall be a chaplet of grace unto thy head,
And chains to adorn thy neck. — Chapter 1.

THE VOICE OF WISDOM

Wisdom crieth aloud in the street,
She uttereth her voice in the broad places;
She calleth at the head of the noisy streets,
At the entrances of the gates, in the city, she uttereth her words:
"How long, ye thoughtless, will ye love thoughtlessness?
And how long will scorners delight them in scorning,
And fools hate knowledge?
Turn you at my reproof;
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused,
I have stretched out my hand, and no man attended,
But ye have set at nought all my counsel,
And would none of my reproof;
I also, in your calamity, will laugh,
I will mock when your dread cometh;
When your dread cometh as a storm,
And your calamity cometh on as a whirlwind;
When trouble and distress come upon you.
Then will they call me, but I will not answer,

They will seek me earnestly, but they shall not find me.
For that they hated knowledge,
And did not choose the fear of the Lord;
They would none of my counsel,
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the waywardness of the thoughtless shall slay them,
And the confidence of fools shall destroy them.
But whoso hearkeneth unto me shall dwell securely.
And shall be quiet without fear of evil."

Chapter 1.

THE PATH TO JUSTICE

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So that thou make thine ear attend unto wisdom;
And thy heart incline to discernment;
Yea, if thou call for understanding,
And lift up thy voice for discernment;
If thou seek her as silver,
And search for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom,

Out of His mouth cometh knowledge and discernment;
He layeth up sound wisdom for the upright,
He is a shield to them that walk in integrity;
That He may guard the paths of justice,
And preserve the way of His godly ones.
Then shalt thou understand righteousness and justice,
And equity, yea, every good path.
For wisdom shall enter into thy heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee,
Discernment shall guard thee;
To deliver thee from the way of evil,
From the men that speak froward things;
Who leave the paths of uprightness,
To walk in the ways of darkness;
Who rejoice to do evil,
And delight in the frowardness of evil;
Who are crooked in their ways,
And perverse in their paths;
That thou mayest walk in the way of good men,
And keep the paths of the righteous.
For the upright shall dwell in the land,
And the whole-hearted shall remain in it.
But the wicked shall be cut off from the land,
And the faithless shall be plucked up out of it.

Chapter 2.

A TREE OF LIFE

My son, forget not my teaching;
But let thy heart keep my commandments;
For length of days, and years of life,
And peace, will they add to thee.
Let not kindness and truth forsake thee;
Bind them about thy neck,
Write them upon the table of thy heart;
So shalt thou find grace and good favour
In the sight of God and man.

Happy is the man that findeth wisdom,
And the man that obtaineth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire are not to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her,
And happy is every one that holdeth her fast.

Chapter 3.

A FATHER'S COUNSEL

Hear, ye children, the instruction of a father,
And attend to know understanding.
For I give you good doctrine;
Forsake ye not my teaching.
For I was a son unto my father,
Tender and an only one in the sight of my mother.
And he taught me, and said unto me;
"Let thy heart hold fast my words,
Keep my commandments, and live;
Get wisdom, get understanding;
Forget not, neither decline from the words of my mouth;
Forsake her not, and she will preserve thee;
Love her, and she will keep thee.
The beginning of wisdom is: Get wisdom;
Yea, with all thy getting get understanding.
Extol her, and she will exalt thee;
She will bring thee to honour, when thou dost embrace her.
She will give to thy head a chaplet of grace;
A crown of glory will she bestow on thee."

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;

Turn from it, and pass on.
For they sleep not, except they have done evil;
And their sleep is taken away, unless they cause
some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness;
They know not at what they stumble.

My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thy heart.
For they are life unto those that find them,
And health to all their flesh.
Above all that thou guardest keep thy heart;
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Make plain the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left;
Remove thy foot from evil.

Chapter 4.

GO TO THE ANT!

Go to the ant, thou sluggard;
Consider her ways, and be wise;
Which having no chief,
Overseer, or ruler,
Provideth her bread in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
"Yet a little sleep, a little slumber,
A little folding of the hands to sleep"—
So shall thy poverty come as a runner,
And thy want as an armed man.

There are six things which the Lord hateth,
Yea, seven which are an abomination unto Him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked thoughts,
Feet that are swift in running to evil;
A false witness that breatheth out lies,
And he that soweth discord among brethren.

My son, keep the commandments of thy father,
And forsake not the teaching of thy mother;
Bind them continually upon thy heart,

Tie them about thy neck.
When thou walkest, it shall lead thee,
When thou liest down, it shall watch over thee;
And when thou awakest, it shall talk with thee.
For the commandment is a lamp, and the teaching is
light,
And reproofs of instruction are the way of life.
Chapter 6.

BETTER THAN RICHES

Doth not wisdom call,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
"Unto you, O men, I call,
And my voice is to the sons of men.
O ye thoughtless, understand prudence,
And, ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things,
And the opening of my lips shall be right things.
For my mouth shall utter truth,
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness,
There is nothing perverse or crooked in them.
They are all plain to him that understandeth,

And right to them that find knowledge.
Receive my instruction, and not silver,
And knowledge rather than choice gold.
For wisdom is better than rubies,
And all things desirable are not to be compared unto her.
Counsel is mine, and sound wisdom;
I am understanding, power is mine.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me,
And those that seek me earnestly shall find me.
Riches and honour are with me;
Yea, enduring riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my produce than choice silver.
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

The Lord made me as the beginning of His way,
The first of His works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.

When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet He had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When He established the heavens, I was there;
When He set a circle upon the face of the deep,
When He made firm the skies above,
When the fountains of the deep showed their might,
When He gave to the sea His decree,
That the waters should not transgress His commandment,
When He appointed the foundations of the earth;
Then I was by Him, as a nursling;
And I was daily all delight,
Playing always before Him,
Playing in His habitable earth,
And my delights are with the sons of men.

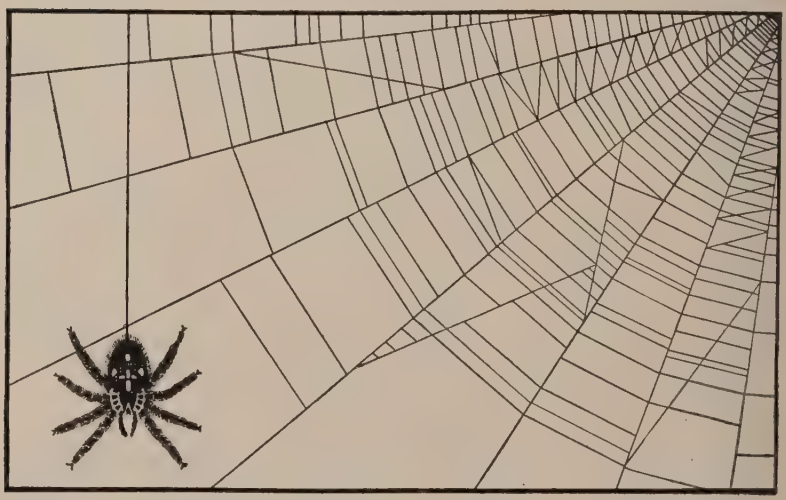
Now therefore, ye children, hearken unto me;
For happy are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Happy is the man that hearkeneth to me,
Watching daily at my gates,

Waiting at the posts of my doors.
For whoso findeth me findeth life,
And obtaineth favour of the Lord.
But he that misseth me wrongeth his own soul;
All they that hate me love death."

Chapter 8.

WISDOM AND FOLLY

Wisdom hath builded her house,
She hath hewn out her seven pillars;
She hath prepared her meat, she hath mingled her wine;



Whoso is thoughtless, let him turn in hither.

She hath also furnished her table.
She hath sent forth her maidens, she calleth,
Upon the highest places of the city:
"Whoso is thoughtless, let him turn in hither";
As for him that lacketh understanding, she saith to him:
"Come, eat of my bread,
And drink of the wine which I have mingled.
Forsake all thoughtlessness, and live;
And walk in the way of understanding.

"Reprove not a scorner, lest he hate thee;
Reprove a wise man, and he will love thee.
Give to a wise man, and he will be yet wiser;
Teach a righteous man, and he will increase in learning.
The fear of the Lord is the beginning of wisdom,
And the knowledge of the All-holy is understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.
If thou art wise, thou art wise for thyself;
And if thou scornest, thou alone shalt bear it."

The woman Folly is riotous;
She is thoughtlessness, and knoweth nothing.
And she sitteth at the door of her house,
On a seat in the high places of the city,
To call to them that pass by,

Who go right on their ways:
"Whoso is thoughtless, let him turn in hither,"
And as for him that lacketh understanding, she saith to him:
"Stolen waters are sweet,
And bread eaten in secret is pleasant."
But he knoweth not that the shades are there;
That her guests are in the depths of the nether-world.
Chapter 9.

SOME PROVERBS OF SOLOMON[1]

1.

A wise son maketh a glad father;
But a foolish son is the grief of his mother.

2.

The Lord will not suffer the soul of the righteous to famish;
But he thrusteth away the desire of the wicked.

3.

The memory of the righteous shall be for a blessing;
But the name of the wicked shall rot.

4.

The wise in heart will receive commandments;
But a prating fool shall fall.

5.

He is in the way of life that heedeth instruction;
But he that forsaketh reproof erreth.

[1] For help in the study of these proverbs, see Topical Index, page 364.

6.
In the multitude of words there wanteth not transgression;
But he that refraineth his lips is wise.

7.
The tongue of the righteous is as choice silver;
The heart of the wicked is little worth.

8.
The lips of the righteous feed many;
But the foolish die for want of understanding.

9.
The fear of the wicked, it shall come upon him;
And the desire of the righteous shall be granted.

10.
When the whirlwind passeth, the wicked is no more;
But the righteous is an everlasting foundation.

11.
The way of the Lord is a stronghold to the upright,
But ruin to the workers of iniquity. — Chapter 10.

1.
A false balance is an abomination to the Lord;
But a perfect weight is His delight.

2.
The integrity of the upright shall guide them;
But the perverseness of the faithless shall destroy them.

3.
Riches profit not in the day of wrath;

But righteousness delivereth from death.

4.

The righteous is delivered out of trouble,
And the wicked cometh in his stead.

5.

By the blessing of the upright a city is exalted;
But it is overthrown by the mouth of the wicked.

6.

He that goeth about as a talebearer revealeth secrets;
But he that is of a faithful spirit concealeth a matter.

7.

Where no wise direction is, a people falleth;
But in the multitude of counsellors there is safety.

8.

The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh.

9.

They that are perverse in heart are an abomination to the Lord;
But such as are upright in their way are His delight.

10.

My hand upon it! the evil man shall not be unpunished;
But the seed of the righteous shall escape.

11.

The beneficent soul shall be made rich,
And he that satisfieth abundantly shall be satisfied also himself.

12.
He that diligently seeketh good seeketh favour;
But he that searcheth for evil, it shall come unto him.

13.
The fruit of the righteous is a tree of life;
And he that is wise winneth souls.

Chapter 11.

1.
Whoso loveth knowledge loveth correction;
But he that is brutish hateth reproof.

2.
A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel.

3.
He that tilleth his ground shall have plenty of bread;
But he that followeth after vain things is void of understanding.

4.
A man shall be satisfied with good by the fruit of his mouth,
And the doings of a man's hands shall be rendered unto him.

5.
The way of a fool is straight in his own eyes;
But he that is wise hearkeneth unto counsel.

6.
A fool's vexation is presently known;
But a prudent man concealeth shame.

7.
The lip of truth shall be established for ever;
But a lying tongue is but for a moment.

8.
Lying lips are an abomination to the Lord;
But they that deal truly are His delight.

9.
A prudent man concealeth knowledge;
But the heart of fools proclaimeth foolishness.

10.
Care in the heart of a man boweth it down;
But a good word maketh it glad.

Chapter 12.

1.
A wise son is instructed of his father;
But a scorner heareth not rebuke.

2.
The soul of the sluggard desireth, and hath nothing;
But the soul of the diligent shall be abundantly gratified.

3.
There is that pretendeth himself rich, yet hath nothing;
There is that pretendeth himself poor, yet hath great wealth.

4.
By pride cometh only contention;
But with the well-advised is wisdom.

5.
Wealth gotten by vanity shall be diminished;
But he that gathereth little by little shall increase.

6.
Hope deferred maketh the heart sick;
But desire fulfilled is a tree of life.

7.
Poverty and shame shall be to him that refuseth instruction;
But he that regardeth reproof shall be honoured.

8.
He that walketh with wise men shall be wise;
But the companion of fools shall smart for it.

9.
A good man leaveth an inheritance to his children's children
And the wealth of the sinner is laid up for the righteous.

10.
He that spareth his rod hateth his son;
But he that loveth him chasteneth him betimes.

Chapter 13.

1.
Every wise woman buildeth her house;
But the foolish plucketh it down with her own hands.

2.
A scorner seeketh wisdom, and findeth it not;

But knowledge is easy unto him that hath discernment.

3.

The heart knoweth its own bitterness;
And with its joy no stranger can intermeddle.

4.

The thoughtless believeth every word;
But the prudent man looketh well to his going.

5.

A wise man feareth, and departeth from evil;
But the fool behaveth overbearingly, and is confident.

6.

The poor is hated even of his own neighbour;
But the rich hath many friends.

7.

He that despiseth his neighbour sinneth;
But he that is gracious unto the humble, happy is he.

8.

In the fear of the Lord a man hath strong confidence;
And his children shall have a place of refuge.

9.

The fear of the Lord is a fountain of life,
To depart from the snares of death.

10.

In the multitude of people is the king's glory;
But in the want of people is the ruin of the prince.

11.
He that is slow to anger is of great understanding;
But he that is hasty of spirit exalteth folly.

12.
He that oppresseth the poor blasphemeth his Maker;
But he that is gracious unto the needy honoureth Him.

13.
The wicked is thrust down in his misfortune;
But the righteous, even when he is brought to death, hath hope.

14.
Righteousness exalteth a nation;
But sin is a reproach to any people.

Chapter 14.

1.
A soft answer turneth away wrath;
But a grievous word stirreth up anger.

2.
The tongue of the wise useth knowledge aright;
But the mouth of fools poureth out foolishness.

3.
The eyes of the Lord are in every place,
Keeping watch upon the evil and the good.

4.
The sacrifice of the wicked is an abomination to the Lord;
But the prayer of the upright is His delight.

5.
A merry heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken.

6.
Better is little with the fear of the Lord,
Than great treasure and turmoil therewith.

7.
A wrathful man stirreth up discord;
But he that is slow to anger appeaseth strife.

8.
A wise son maketh a glad father;
But a foolish man despiseth his mother.

9.
A man hath joy in the answer of his mouth;
And a word in due season, how good is it!

10.
He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.

11.
The Lord is far from the wicked;
But he heareth the prayer of the righteous.

12.
He that refuseth correction despiseth his own soul;
But he that hearkeneth to reproof getteth understanding.

13.
The fear of the Lord is the instruction of wisdom;
And before honour goeth humility. — Chapter 15.

1.
When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.

2.
Better is a little with righteousness
Than great revenues with injustice.

3.
A man's heart deviseth his way;
But the Lord directeth his steps.

4.
How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than
silver.

5.
Pride goeth before destruction,
And a haughty spirit before a fall.

6.
Better it is to be of a lowly spirit with the humble,
Than to divide the spoil with the proud.

7.
The heart of the wise teacheth his mouth,
And addeth learning to his lips.

8.
Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.

9.
The hoary head is a crown of glory,
It is found in the way of righteousness.

10.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

11.

The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

Chapter 16.

1.

Better is a dry morsel and quietness therewith,
Than a house full of feasting with strife.

2.

The refining pot is for silver, and the furnace for gold;
But the Lord trieth the hearts.

3.

Whoso mocketh the poor blasphemeth his Maker;
And he that is glad at calamity shall not be unpunished.

4.

Children's children are the crown of old men;
And the glory of children are their fathers.

5.

A rebuke entereth deeper into a man of understanding
Than a hundred stripes into a fool.

6.

Whoso rewardeth evil for good,

Evil shall not depart from his house.

7.

A friend loveth at all times,
And a brother is born for adversity.

8.

A merry heart is a good medicine;
But a broken spirit drieth the bones.

9.

He that spareth his words hath knowledge;
And he that husbandeth his spirit is a man of discernment.

10.

Even a fool, when he holdeth his peace, is counted wise;
And he that shutteth his lips is esteemed as a man of understanding.

Chapter 17.

1.

Even one that is slack in his work
Is brother to him that is a destroyer.

2.

The spirit of a man will sustain his infirmity;
But a broken spirit who can bear?

3.

A man's gift maketh room for him,
And bringeth him before great men.

4.

He that pleadeth his cause first seemeth just;
But his neighbour cometh and searcheth him out.

5.
Death and life are in the power of the tongue;
And they that indulge it shall eat the fruit thereof.

6.
Whoso findeth a wife findeth a great good,
And obtaineth favour of the Lord.

7.
The poor useth entreaties;
But the rich answereth impudently.

8.
There are friends that one hath to his own hurt;
But there is a friend that sticketh closer than a brother.

Chapter 18.

1.
Wealth addeth many friends;
But as for the poor, his friend separateth himself from him.

2.
A false witness shall not be unpunished;
And he that breatheth forth lies shall not escape.

3.
House and riches are the inheritance of fathers;
But a prudent wife is from the Lord.

4.
He that is gracious unto the poor lendeth unto the Lord,
And his good deed will He repay unto him.

5.
There are many devices in a man's heart;
But the counsel of the Lord, that shall stand.

6.
The sluggard burieth his hand in the dish,
And will not so much as bring it back to his mouth.

Chapter 19.

1.
The sluggard will not plow, when winter setteth in;
Therefore he shall beg in harvest, and have nothing.

2.
Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.

3.
Most men will proclaim every one his own goodness;
But a faithful man who can find?

4.
He that walketh in his integrity as a just man,
Happy are his children after him.

5.
Who can say: "I have made my heart clean,
I am pure from my sin?"

6.
Even a child is known by his doings,
Whether his work be pure, and whether it be right.

7.
The hearing ear, and the seeing eye,
The Lord hath made even both of them.

8.
There is gold, and a multitude of rubies;
But the lips of knowledge are a precious jewel.

9.
Say not thou: "I will requite evil";
Wait for the Lord, and He will save thee.

10.
The spirit of man is the lamp of the Lord,
Searching all the inward parts.

11.
The glory of young men is their strength;
And the beauty of old men is the hoary head.
Chapter 20.

1.
Every way of man is right in his own eyes;
But the Lord weigheth the hearts.

2.
To do righteousness and justice
Is more acceptable to the Lord than sacrifice.

3.
Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be answered.

4.
He that followeth after righteousness and mercy
Findeth life, prosperity, and honour.

5.
Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles. — Chapter 21.

1.
A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

2.
The rich and the poor meet together—
The Lord is the maker of them all.

3.
Train up a child in the way he should go,
And even when he is old, he will not depart from it.

4.
The rich ruleth over the poor,
And the borrower is servant to the lender.

5.
He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

He that followeth after righteousness and mercy,
Findeth life, prosperity and honour.

6.

The sluggard saith: "There is a lion without;
I shall be slain in the streets."

THE WORDS OF THE WISE

7.

Incline thine ear, and hear the words of the wi.
And apply thy heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee;
Let them be established altogether upon thy lips.
That thy trust may be in the Lord,
I have made them known to thee this day, even to thee.

8.

Rob not the weak, because he is weak,
Neither crush the poor in the gate;
For the Lord will plead their cause,
And despoil of life those that despoil them.

9.

Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go;
Lest thou learn his ways,
And get a snare to thy soul.

Chapter 22.

1.

Weary not thyself to be rich;
Cease from thine own wisdom.
Wilt thou set thine eyes upon it? it is gone;

For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.

2.

Remove not the ancient landmark;
And enter not into the fields of the fatherless;
For their Redeemer is strong;
He will plead their cause with thee.

3.

Apply thy heart unto instruction,
And thine ears to the words of knowledge.

4.

Withhold not correction from the child;
For though thou beat him with the rod, he will not die.
Thou beatest him with the rod,
And wilt deliver his soul from the nether-world.

5.

My son, if thy heart be wise,
My heart will be glad, even mine;
Yea, my reins will rejoice,
When thy lips speak right things.

6.

Let not thy heart envy sinners
But be in the fear of the Lord all the day;
For surely there is a future;
And thy hope shall not be cut off.

7.

Hearken unto thy father that begot thee,

And despise not thy mother when she is old.

8.

Buy the truth, and sell it not;
Also wisdom, and instruction, and understanding.
The father of the righteous will greatly rejoice;
And he that begetteth a wise child will have joy of him.
Let thy father and thy mother be glad,
And let her that bore thee rejoice.

9.

Look not thou upon the wine when it is red,
When it giveth its colour in the cup;
When it glideth down smoothly;
At the last it biteth like a serpent,
And stingeth like a basilisk,
Thine eyes shall behold strange things,
And thy heart shall utter confused things.
Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
"They have struck me, and I felt it not,
They have beaten me, and I knew it not;
When shall I awake from my wine, that I may seek it again."

Chapter 23.

1.

Be not thou envious of evil men,
Neither desire to be with them;
For their heart studieth destruction,

And their lips talk of mischief.

2.

Through wisdom is a house builded,
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches.

3.

My son, eat thou honey, for it is good,
And the honeycomb is sweet to thy taste;
So know thou wisdom to be unto thy soul;
If thou hast found it, then shall there be a future,
And thy hope shall not be cut off.

4.

Lie not in wait, O wicked man, against the dwelling
of the righteous,
Spoil not his resting-place;
For a righteous man falleth seven times, and riseth
up again,
But the wicked stumble under adversity.

5.

Rejoice not when thine enemy falleth,
And let not thy heart be glad when he stumbleth.

6.

Be not a witness against thy neighbour without
cause;
And deceive not with thy lips.
Say not: "I will do so to him as he hath done to me;
I will render to the man according to his work."

7.

I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thistles,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction.
"Yet a little sleep, a little slumber,
A little folding of the hands to sleep"—
So shall thy poverty come as a runner,
And thy want as an armed man. —Chapter 24.

MORE PROVERBS OF SOLOMON

These also are proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.

1.

Glorify not thyself in the presence of the king,
And stand not in the place of great men;
For better is it that it be said unto thee: "Come up hither,"
Than that thou shouldest be put lower in the presence of the prince,
Whom thine eyes have seen.

2.

A word fitly spoken

Is like apples of gold in settings of silver.

3.

As the cold of snow in the time of harvest
So is a faithful messenger to him that sendeth him;
For he refresheth the soul of his master.

4.

As one that taketh off a garment in cold weather,
and as vinegar upon nitre,
So is he that singeth songs to a heavy heart.

5.

If thine enemy be hungry, give him bread to eat,
And if he be thirsty, give him water to drink.

6.

The north wind bringeth forth rain
And a backbiting tongue an angry countenance.

7.

As cold waters to a faint soul
So is good news from a far country.

8.

As a troubled fountain, and a corrupted spring,
So is a righteous man that giveth way before the
wicked.

Chapter 25.

1.

As snow in summer, and as rain in harvest,
So honour is not seemly for a fool.

2.

He that sendeth a message by the hand of a fool
Cutteth off his own feet, and drinketh damage.

3.
Seest thou a man wise in his own eyes?
There is more hope of a fool than of him.

4.
He that passeth by, and meddleth with strife not his own
Is like one that taketh a dog by the ears.

5.
Whoso diggeth a pit shall fall therein;
And he that rolleth a stone, it shall return upon him.

6.
A lying tongue hateth those that are crushed by it;
And a flattering mouth worketh ruin. — Chapter 26.

1.
Boast not thyself of to-morrow
For thou knowest not what a day may bring forth.

2.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

3.
Wrath is cruel, and anger is overwhelming;
But who is able to stand before jealousy?

4.
Better is open rebuke
Than love that is hidden.

5.
Faithful are the wounds of a friend;

But the kisses of an enemy are importunate.

6.

The full soul loatheth a honeycomb;
But to the hungry soul every bitter thing is sweet.

7.

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

8.

Ointment and perfume rejoice the heart;
So doth the sweetness of a man's friend by hearty counsel.

9.

Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity;
Better is a neighbour that is near than a brother far off.

10.

As in water face answereth to face,
So the heart of man to man.

11.

Though thou shouldest bray a fool in a mortar with a pestle among groats,
Yet will not his foolishness depart from him.

12.

Be thou diligent to know the state of thy flocks,
And look well to thy herds;

For riches are not for ever;
And doth the crown endure unto all generations?
When the hay is mown, and the tender grass showeth itself,
And the herbs of the mountains are gathered in;
The lambs will be for thy clothing,
And the goats the price for a field;
And there will be goats' milk enough for thy food,
for the food of thy household;
And maintenance for thy maidens.

Chapter 27.

1.

The wicked flee when no man pursueth;
But the righteous are secure as a young lion.

2.

Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich.

3.

Whoso causeth the upright to go astray in an evil way,
He shall fall himself into his own pit;
But the whole-hearted shall inherit good.

4.

He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy.

5.
He that rebuketh a man shall in the end find more favour
Than he that flattereth with the tongue.

6.
Whoso robbeth his father or his mother, and saith:
"It is no transgression,"
The same is the companion of a destroyer.

Chapter 28.

1.
The king by justice establisheth the land;
But he that exacteth gifts overthroweth it.

2.
Scornful men set a city in a blaze;
But wise men turn away wrath.

3.
A fool spendeth all his spirit;
But a wise man stilleth it within him.

4.
The king that faithfully judgeth the poor,
His throne shall be established for ever.

5.
When the wicked are increased, transgression increaseth;
But the righteous shall gaze upon their fall.

6.
Correct thy son, and he will give thee rest;
Yea, he will give delight unto thy soul.

7.
Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he.

8.
A man's pride shall bring him low;
But he that is of a lowly spirit shall attain to honour.

9.
The fear of man bringeth a snare;
But whoso putteth his trust in the Lord shall be set
up on high.

10.
Many seek the ruler's favour;
But a man's judgment cometh from the Lord.
Chapter 29.

THE WORDS OF AGUR, THE SON OF JAKEH

Surely I am brutish, unlike a man,
And have not the understanding of a man;
And I have not learned wisdom,
That I should have the knowledge of the Holy One.

Who hath ascended up into heaven, and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if
thou knowest?

Two things have I asked of Thee;
Deny me them not before I die:
Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with mine allotted bread;
Lest I be full, and deny, and say:
"Who is the Lord?"
Or lest I be poor, and steal,
And profane the name of my God.

There is a generation that curse their father,
And do not bless their mother.
There is a generation that are pure in their own eyes,
And yet are not washed from their filthiness.
There is a generation, Oh how lofty are their eyes!
And their eyelids are lifted up.
There is a generation whose teeth are as swords, and their great teeth as knives,
To devour the poor from off the earth, and the needy from among men.

There are three things which are too wonderful for me,
Yea, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a young woman.

There are four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong,
Yet they provide their food in the summer;
The rock-badgers are but a feeble folk,
Yet make they their houses in the crags;
The locusts have no king,
Yet go they forth all of them by bands;
The spider thou canst take with the hands,
Yet is she in kings' palaces.

There are three things which are stately in their march,
Yea, four which are stately in going:
The lion, which is mightiest among beasts,
And turneth not away for any;
The greyhound; the he-goat also;
And the king, against whom there is no rising up.

Chapter 30.

A MOTHER'S COUNSEL

It is not for kings, O Lemuel, it is not for kings to drink wine;
Nor for princes to say: "Where is strong drink?"
Lest they drink, and forget that which is decreed,
And pervert the justice due to any that is afflicted.
Give strong drink unto him that is ready to perish,

And wine unto the bitter in soul;
Let him drink, and forget his poverty,
And remember his misery no more.
Open thy mouth for the dumb,
In the cause of all such as are appointed to destruction.
Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

Chapter 31.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

A WOMAN OF VALOUR

א A woman of valour who can find?
For her price is far above rubies.
ב The heart of her husband doth safely trust in her,
And he hath no lack of gain.
ג She doeth him good and not evil
All the days of her life.
ד She seeketh wool and flax,
And worketh willingly with her hands.
ה She is like the merchant-ships;
She bringeth her food from afar.
ו She riseth also while it is yet night,
And giveth food to her household,
And a portion to her maidens.
ז She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
ח She girdeth her loins with strength,
And maketh strong her arms.
ט She perceiveth that her merchandise is good;
Her lamp goeth not out by night.
י She layeth her hands to the distaff,
And her hands hold the spindle.
כ She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
ל She is not afraid of the snow for her household;

A woman of valour who can find?

For all her household are clothed with scarlet.
מ She maketh for herself coverlets;
Her clothing is fine linen and purple.
נ Her husband is known in the gates,
When he sitteth among the elders of the land.
ס She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
ע Strength and dignity are her clothing;
And she laugheth at the time to come.
פ She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
צ She looketh well to the ways of her household,
And eateth not the bread of idleness.
ק Her children rise up, and call her blessed;
Her husband also, and he praiseth her:
ר "Many daughters have done valiantly,
But thou excellest them all."
ש Grace is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised.
ת Give her of the fruit of her hands;
And let her works praise her in the gates.

Chapter 31.

JOB

In the days of plenty.

Job

WHEN JOB WAS HAPPY

THERE was a man in the land of Uz, whose name was Job; and he was whole-hearted and upright, and feared God, and shunned evil. And there were born unto him seven sons and three daughters. His possessions were seven thousand sheep, and three thousand camels, and five hundred she asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons used to go and hold a feast in the house of each one upon his day; and they would invite their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: "It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually.

Chapter 1.

THE FIRST TRIAL

Now it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan: "Whence comest thou?"

Then Satan answered the Lord, and said: "From going to and fro in the earth, and from walking up and down in it."

And the Lord said unto Satan: "Hast thou considered My servant Job, and there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil?"

Then Satan answered the Lord, and said: "Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will curse Thee to Thy face."

And the Lord said unto Satan: "Behold, all that he hath is in thy power; only upon himself put not forth thy hand." So Satan went forth from the presence of the Lord.

And it fell on a day when his sons and his daugh-

ters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said: "The oxen were plowing, and the asses feeding beside them; and the Sabeans made a raid, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said: "A fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said: "The Chaldeans set themselves in three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said: "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from across the wilderness, and smote the four corners of the house, and it fell upon the young people, and they are dead; and I only am escaped alone to tell thee."

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and wor-

shipped; and he said:

The Lord gave, and the Lord has taken away;
Blessed be the name of the Lord.

For all this Job sinned not, nor ascribed aught unseemly to God.

Chapter 1.

THE SECOND TRIAL

Again it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And the Lord said unto Satan: "From whence comest thou?"

And Satan answered the Lord, and said: "From going to and fro in the earth, and from walking up and down in it."

And the Lord said unto Satan: "Hast thou considered My servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth God, and shunneth evil? He still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause."

And Satan answered the Lord, and said: "Skin for skin, yea, all that a man hath will he give for his

life. But put forth Thy hand now, and touch his bone and his flesh, surely he will curse Thee to Thy face."

And the Lord said unto Satan: "Behold, he is in thy hand; only spare his life."

So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot even unto his crown.

Then said his wife unto him: "Dost thou still hold fast thine integrity? Curse God, and die."

But he said unto her: "Thou speakest as one of the impious women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil?" For all this did not Job sin with his lips.

Chapter 2.

THE THREE FRIENDS

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and threw dust upon their heads. So they sat down with him upon

the ground seven days and seven nights, and none spoke a word unto him; for they saw that his grief was very great.

Chapter 2.

JOB'S LAMENT

After this opened Job his mouth, and cursed his day.
And Job spoke and said:

Let the day perish wherein I was born,
And the night wherein it was said:
"A man-child is brought forth."
Let that day be darkness;
Let not God inquire after it from above,
Neither let the light shine upon it.

Why did I not perish at birth?
For now should I have lain still and been quiet;
I should have slept; then had I been at rest.
There the wicked cease from troubling;
And there the weary are at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there alike;
And the servant is free from his master.

Chapter 3.

Why did I not perish at birth?

"MAN IS BORN UNTO TROUBLE"

Then answered Eliphaz the Temanite, and said:

If one venture a word unto thee, wilt thou be weary?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come unto thee, and thou art weary;
It toucheth thee, and thou art affrighted.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways,
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?
According as I have seen, they that plow iniquity,
And sow mischief, reap the same.
By the breath of God they perish,
And by the blast of His anger are they consumed.

Now a word was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men.
Then a spirit passed before my face,

It stood still, but I could not discern the appearance
thereof;
A form was before mine eyes;
I heard a still voice:
"Shall mortal man be just before God?
Shall a man be pure before his Maker?
Behold, He putteth no trust in His servants,
And His angels He chargeth with folly;
How much more them that dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before the moth!"

Affliction cometh not forth from the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.

Chapter 4.

GOD'S LOVING CORRECTION

But as for me, I would seek unto God,
And unto God would I commit my cause;
Who doeth great things and unsearchable,
Marvellous things without number;
Who giveth rain upon the earth,
And sendeth waters upon the fields;
So that He setteth up on high those that are low,
And those that mourn are exalted to safety.

He frustrateth the devices of the crafty,
So that their hands can perform nothing substantial.
But he saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth;
Therefore despise not thou the chastening of the Almighty.
For He maketh sore, and bindeth up;
He woundeth, and His hands make whole.
He will deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine He will redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
And thou shalt know that thy tent is in peace;
And thou shalt visit thy habitation, and shalt miss nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in ripe age,

Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.— Chapter 5.

JOB LONGS FOR DEATH

Then Job answered and said:
Oh, that my vexation were but weighed,
And my calamity laid in the balances altogether!
For now it would be heavier than the sand of the seas;
Therefore are my words broken.

Oh, that I might have my request,
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That He would let loose His hand, and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain, though He spare not;
For I have not denied the words of the Holy One.

What is my strength that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is it that I have no help in me,
And that sound wisdom is driven quite from me?

Teach me, and I will hold my peace;
And cause me to understand wherein I have erred.
How forcible are words of uprightness!
But what doth your arguing argue?
Do ye hold words to be an argument,
But the speeches of one that is desperate to be wind?

Chapter 6.

THE WATCHER OF MEN

When I lie down, I say "When shall I arise?"
But the night is long, and I am full of tossings to and
fro unto the dawning of the day.
My days are swifter than a weaver's shuttle,
And are spent without hope.
Oh remember that my life is a breath;
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no
more;
While Thine eyes are upon me, I am gone.

Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,
That Thou settest a watch over me?
When I say: "My bed shall comfort me,
My couch shall ease my complaint";

Then Thou scarest me with dreams
And terrifiest me through visions;
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe it; I shall not live alway;
Let me alone; for my days are vanity.
What is man, that Thou shouldest magnify him,
And that Thou shouldest set Thy heart upon him,
And that Thou shouldest remember him every morning,
And try him every moment?
If I have sinned, what do I unto Thee, O Thou watcher of men?
Why hast Thou set me as a mark for Thee,
So that I am a burden to myself?
And why dost Thou not pardon my transgression,
And take away mine iniquity?
For now shall I lie down in the dust;
And Thou wilt seek me, but I shall not be.

Chapter 7.

BILDAD'S ANSWER

Then answered Bildad the Shuhite, and said:
How long wilt thou speak these things,
Seeing that the words of thy mouth are as a mighty wind?
Doth God pervert judgment?

Or doth the Almighty pervert justice?
If thou wert pure and upright;
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous.
And though thy beginning was small,
Yet thy end should greatly increase.

Behold, God will not cast away an innocent man,
Neither will He uphold the evil-doers;
Till He fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame;
And the tent of the wicked shall be no more.

Chapter 8.

CAN MAN CONTEND WITH GOD?

Then Job answered and said:
Of a truth I know that it is so;
And how can man be just with God?
If one should desire to contend with Him,
He could not answer Him one of a thousand.
He is wise in heart, and mighty in strength;
Who hath hardened himself against Him, and prospered?
Who removeth the mountains, and they know it not,
When he overturneth them in His anger.

Who shaketh the earth out of her place,
And the pillars thereof tremble.
Who commandeth the sun, and it riseth not;
And sealeth up the stars.
Who alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Who maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Who doeth great things past finding out;
Yea, marvellous things without number.

How much less shall I answer Him,
And choose out my arguments with Him?
Whom, though I were righteous, yet would I not answer;
I would make supplication to Him that contendeth with me.
If I had called, and He had answered me;
Yet would I not believe that He would hearken unto my voice—
He that would break me with a tempest,
And multiply my wounds without cause;
That would not suffer me to take my breath,
But fill me with bitterness.
If it be a matter of strength, lo, He is mighty!
And if of justice, who will appoint me a time?
Though I be innocent, He shall prove me perverse.
I am innocent—I regard not myself,

I despise my life.
It is all one—therefore I say:
He destroyeth the innocent and the wicked.
If it be not He, who then is it?

If I wash myself with snow water,
And make my hands never so clean;
Yet wilt Thou plunge me in the ditch,
And mine own clothes shall abhor me.
For He is not a man, as I am, that I should answer Him,
That we should come together in judgment.
There is no arbiter betwixt us,
That might lay his hand upon us both.
Let Him take His rod away from me,
And let not His terror make me afraid;
Then would I speak, and not fear Him;
For I am not so with myself.

Chapter 9.

JOB IS REPROVED

Then answered Zophar the Naamathite, and said:
Should not the multitude of words be answered?
And should a man full of talk be accounted right?
Thy boastings have made men hold their peace,
And thou hast mocked, with none to make thee ashamed;

And thou hast said: "My doctrine is pure,
And I am clean in Thine eyes."
But oh that God would speak,
And open His lips against thee;
And that He would tell thee the secrets of wisdom,
That sound wisdom is manifold!
Know therefore that God exacteth of thee less than
thine iniquity deserveth.

Canst thou find out the deep things of God?
Canst thou attain unto the purpose of the Almighty?
It is high as heaven; what canst thou do?
Deeper than the nether-world; what canst thou
know?
The measure thereof is longer than the earth,
And broader than the sea.

If thou set thy heart aright,
And stretch out thy hands toward Him—
If iniquity be in thy hand, put it far away,
And let not unrighteousness dwell in thy tents—
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear;
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed
away;
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.

And thou shalt be secure, because there is hope;
Yea, thou shalt look about thee, and shalt take thy rest in safety.
Also thou shalt lie down, and none shall make thee afraid.

Chapter 11.

JOB DEFENDS HIMSELF

Then Job answered and said:
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you;
Yea, who knoweth not such things as these?
I am as one that is a laughing-stock to his neighbour,
A man that called upon God, and He answered him;
The just, the innocent man is a laughing-stock,
A contemptible brand in the thought of him that is at ease,
A thing ready for them whose foot slippeth.
The tents of robbers prosper,
And they that provoke God are secure,
In whatsoever God bringeth into their hand.

Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, do I know also:

I am not inferior unto you.
Notwithstanding I would speak to the Almighty,
And I desire to reason with God.
But ye are plasterers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it would be your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak unrighteously for God,
And talk deceitfully for Him?
Will ye show Him favour?
Will ye contend for God?
Would it be good that He should search you out?
Or as one mocketh a man, will ye mock Him?
He will surely reprove you,
If ye do secretly show favour.
Shall not His majesty terrify you,
And His dread fall upon you?

Hold your peace, let me alone, that I may speak,
And let come on me what will.
Wherefore? I will take my flesh in my teeth,
And put my life in my hand.
Though He slay me, yet will I trust in Him;
But I will argue my ways before Him.
This also shall be my salvation,
That a hypocrite cannot come before Him.

Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will contend with me?
For then would I hold my peace and die.

Chapters **12, 13.**

THE DAYS OF MAN

Man is of few days, and full of trouble.
He cometh forth like a flower, and withereth;
He fleeth also as a shadow, and continueth not.
And dost Thou open Thine eyes upon such a one,
And bringest me into judgment with Thee?
Look away from him, that he may rest,
Till he shall accomplish, as a hireling, his day.

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and lieth low;
Yea, man perisheth, and where is he?

Chapter **14.**

THE FATE OF THE WICKED

Then answered Eliphaz the Temanite, and said:
Should a wise man make answer with windy knowledge,
And fill himself with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?
Yea, thou doest away with fear,
And impairest devotion before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.

Art thou the first man that was born?
Or wast thou brought forth before the hills?
Dost thou hearken in the council of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the gray-headed and the very aged men,
Much older than thy father.
Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
That thou turnest thy spirit against God,

And lettest such words go out of thy mouth.

I will tell thee, hear thou me;
And that which I have seen I will declare—
Which the wise men have told
From their fathers, and have not hid it;
The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the oppressor.
A sound of terrors is in his ears:
In prosperity the destroyer shall come upon him.
He believeth not that he shall return out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread: "Where is it?"
He knoweth that the day of darkness is ready at his hand.
Distress and anguish overwhelm him;
They prevail against him, as a king ready to the battle.
Because he has stretched out his hand against God,
And behaved himself proudly against the Almighty.

Chapter 15.

JOB MOCKS HIS FRIENDS

Then Job answered and said:
I have heard many such things;
Sorry comforters are ye all.
I also could speak as ye do;
If your souls were in my soul's stead,
I could join words together against you,
And shake my head at you.
I would strengthen you with my mouth,
And the moving of my lips would assuage your grief.

How long will ye vex my soul,
And crush me with words?
These ten times have ye reproached me;
Ye are not ashamed that ye deal harshly with me.
And be it indeed that I have erred,
Mine error remaineth with myself.

Chapters 16, 19.

JOB'S UTTER LONELINESS

Know now that God hath subverted my cause,
And hath compassed me with His net.
Behold, I cry out: "Violence!" but I am not heard;
I cry aloud, but there is no justice.
He hath fenced up my way that I cannot pass,

And hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.
He hath broken me down on every side, and I am gone;
And my hope hath He plucked up like a tree.

He hath put my brethren far from me,
And mine acquaintances are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in my house count me for a stranger;
I am become an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I entreat him with my mouth.

All my intimate friends abhor me;
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.

Oh that my words were now written!

Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!

Chapter 19.

WHY DO THE WICKED PROSPER?

Then Job continued and said:
Hear diligently my speech;
And let this be your consolations.
Suffer me, that I may speak;
And after that I have spoken, mock on.

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established in their sight with them,
And their offspring before their eyes.
Their houses are safe, without fear,
Neither is the rod of God upon them.

They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And peacefully they go down to the grave.
Yet they said unto God: "Depart from us;
For we desire not the knowledge of Thy ways.

What is the Almighty, that we should serve him?
And what profit should we have, if we pray unto Him?"

Chapter 21.

ELIPHAZ ACCUSES JOB

Then answered Eliphaz the Temanite, and said:
Is it any advantage to the Almighty, that thou art righteous,
Or is it gain to Him, that thou makest thy ways blameless?
Is it for thy fear of Him that He reproveth thee,
That he entereth with thee into judgment?
Is not thy wickedness great?
And are not thine iniquities without end?
For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
And as a mighty man, who hath the earth,
And as a man of rank, who dwelleth in it,
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden dread affrighteth thee,
Or darkness, that thou canst not see,

And abundance of waters cover thee.

Acquaint now thyself with Him, and be at peace;
Thereby shall thine increase be good.
Receive, I pray thee, instruction from His mouth,
And lay up His words in thy heart.
If thou return to the Almighty, thou shalt be built up—
If thou put away unrighteousness far from thy tents,
And lay thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
And the Almighty be thy treasure,
And precious silver unto thee;
Then surely shalt thou have thy delight in the Almighty,
And shalt lift up thy face unto God;
Thou shalt make thy prayer unto Him,
And He will hear thee.
And thou shalt pay thy vows;
Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways.

Chapter 22.

JOB SEEKS GOD

Then Job answered and said:
Even today is my complaint bitter;
My hand is become heavy because of my groaning.
Oh that I knew where I might find Him,
That I might come even to His seat!
I would order my cause before Him,
And fill my mouth with arguments.
I would know the words which He would answer me,
And understand what He would say unto me.
Would He contend with me in His great power?
Nay; but He would give heed unto me.
There the upright might reason with Him;
So should I be delivered for ever from my Judge.

Behold, I go forward, but He is not there,
And backward, but I cannot perceive Him;
On the left hand, when He doth work, but I cannot behold Him,
He turneth Himself to the right hand, but I cannot see Him.

For He knoweth the way that I take;
When he hath tried me, I shall come forth as gold.
My foot hath held fast to His steps,
His way have I kept, and turned not aside.

I have not gone back from the commandment of his lips;
I have treasured up the words of His mouth more than necessary food. — Chapter 23.

IN THE DAYS OF PROSPERITY

And Job again took up his parable and said:
Oh that I were as in the months of old,
As in the days when God watched over me;
When His lamp shined above my head,
And by His light I walked thru darkness;
As I was in the days of my youth,
When the converse of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When my steps were washed with butter,
And the rock poured me out rivers of oil!
When I went forth to the gate unto the city,
When I prepared my seat in the broad place,
And young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me,

And when the eye saw me, it gave witness unto me;
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed itself with me;
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy;
And the cause of him that I knew not I searched out.

Unto me men gave ear, and waited,
And kept silence for my counsel.
After my words they spoke not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
I chose out their way, and sat as chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

And now I am become their song,
Yea, I am a byword unto them.
They abhor me, they flee far from me,
And spare not to spit in my face.

I am become like dust and ashes.

And now my soul is poured out within me;
Days of affliction have taken hold upon me,
He hath cast me into the mire,
And I am become like dust and ashes.

Chapters 29, 30.

JOB DECLARES HIS INNOCENCE

If I have walked with vanity,
And my foot hath hasted to deceit—
Let me be weighed in a just balance,
That God may know mine integrity—
If my step hath turned out of the way,

And my heart walked after mine eyes,
And if any spot hath cleaved to my hands;
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted out.

If I did despise the cause of my man-servant,
Or of my maid-servant, when they contended with me—
What then shall I do when God riseth up?
And when He remembereth, what shall I answer Him?

If I have withheld aught that the poor desired,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof—
If I have seen any wanderer in want of clothing,
Or that the needy had no covering;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gate;
Then let my shoulder fall from the shoulder-blade,
And mine arm be broken from the bone.

If I have made gold my hope,
And have said to the fine gold:
"Thou art my confidence,"
If I rejoiced because my wealth was great,
And because my hand had gotten much;

If I rejoiced at the destruction of him that hated me,
Or exulted when evil found him—
Yea, I suffered not my mouth to sin
By asking his life with a curse.
If the men of my tent said not:
"Who can find one that hath not been satisfied with his meat?"
The stranger did not lodge in the street;
My doors I opened to the roadside.

If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money
Or have caused the tillers thereof to be disappointed—
Let thistles grow instead of wheat
And noisome weeds instead of barley.

The words of Job are ended.

Chapter 31.

THE WORDS OF ELIHU

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram; against Job, because he justified himself rather than God. Also against his three

friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were older than he. And when Elihu saw that there was no answer in the mouth of these three men, he answered and said:

I am young, and ye are very old;
Wherefore I held back, and durst not declare you
mine opinion.
I said: "Days should speak, and multitude of years
should teach wisdom."
But it is a spirit in man,
And the breath of the Almighty, that giveth them
understanding.
It is not the great that are wise,
Nor the aged that discern judgment.
Therefore I say: "Hearken to me;
I also will declare mine opinion."

Behold, I waited for your words,
I listened for your reasons,
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.

Chapter 32.

Howbeit, Job, I pray thee, hear my speech,
And hearken to all my words.

Behold, I answer thee; In this thou art not right,
That God is too great for man;
Why hast thou striven against Him?
Seeing that He will not answer any of his words.
For God speaketh in one way,
Yea in two, though man perceiveth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon man,
In slumberings upon the bed;
Then he openeth the ears of men,
And by their chastisement sealeth the decree,
That men put away their purpose,
And that He may hide pride from man;
That He may keep back his soul from the pit,
And his life from perishing by the sword.

Chapter 33.

Let us choose for us that which is right;
Let us know among ourselves what is good.
For Job hath said: "I am righteous,
And God hath taken away my right;
Notwithstanding my right I am accounted a liar;
My wound is incurable, though I am without transgression."
What man is like Job,

Who drinketh up scorn like water?

For he hath said: "It profited a man nothing
That he should be in accord with God."

Therefore hearken unto me, ye men of understanding:
Far be it from God, that He should do wickedness;
And from the Almighty, that He should commit iniquity.
For the work of a man will He requite unto him,
And cause every man to find according to his ways.
Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert justice.
Hearken to the voice of my words.
Shall even one that hateth right govern?
And wilt thou condemn Him that is just and mighty?
For His eyes are upon the ways of a man,
And He seeth all his goings.

For hath any said unto God:
"I have borne chastisement, though I offend not;
That which I see not teach Thou me;
If I have done iniquity, I will do it no more?"

Therefore speak what thou knowest.
Men of understanding will say unto me,
Yea, every wise man that heareth me:

Job speaketh without knowledge,
And his words are without discernment.
Would that Job were tried unto the end,
Because of his answering like wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

Chapter 34.

GOD'S INFINITE POWERS

Elihu also proceeded, and said:
Suffer me a little, and I will tell thee;
For there are yet words on God's behalf.
Behold, God is mighty, yet He despiseth not any;
He is mighty in strength of understanding.
He preserveth not the life of the wicked;
But giveth to the poor their right.
He withdraweth not His eyes from the righteous;
But with kings upon the throne
He setteth them for ever, and they are exalted.
And if they be bound in fetters,
And be holden in cords of affliction;
Then He declareth unto them their work,
And their transgressions, that they have behaved themselves proudly.
He openeth also their ear to discipline,
And commandeth that they return from iniquity.

If they hearken and serve Him,
They shall spend their days in prosperity.
And their years in pleasures.
But if they hearken not, they shall perish by the sword,
And they shall die without knowledge.
But they that are godless in heart lay up anger;
They cry not for help when He bindeth them.
Their soul perisheth in youth,
And their life as that of the depraved.
He delivereth the afflicted by His affliction,
And openeth their ear by tribulation.

Chapter 36.

OUT OF THE WHIRLWIND

Then the Lord answered Job out of the whirlwind, and said:
Who is this that darkeneth counsel by words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto Me.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast the understanding.
Who determined the measure thereof, if thou knowest?

Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it broke forth,
And prescribed for it My decree,
And set bars and doors,
And said: "Thus far shalt thou come, but no further;
And here shall thy proud waves be stayed"?

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place?

Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou surveyed unto the breadths of the earth?
Declare, if thou knowest it all.

Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?

By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is,
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground,
And to cause the tender herb to spring forth?

Canst thou bind the chains of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their seasons?
Or canst thou guide the Bear with her sons?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee: "Here we are"?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?

Who provideth for the raven his prey,
When his young ones cry unto God,
And wander for lack of food?

Hast thou given the horse his strength?
Hast thou clothed his neck with fierceness?

Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the vulture mount up at thy command,
And make her nest on high?

Moreover the Lord answered Job, and said:
Shall he that reproveth contend with the Almighty?
He that argueth with God, let him answer it.

Chapters 38, 39, 40.

JOB IS HUMBLED

Then Job answered the Lord, and said:
Behold, I am of small account; what shall I answer Thee?
I lay my hand upon my mouth.
Once have I spoken, but I will not answer again;
Yea, twice, but I will proceed no further.

I know that Thou canst do every thing,
And that no purpose can be withholden from Thee.
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
I had heard of Thee by the hearing of the ear;

But now mine eye seeth Thee;
Wherefore I abhor my words, and repent,
Seeing I am dust and ashes.

Chapters 40, 42.

JOB'S REWARD

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of Me the thing that is right, as My servant Job hath."

And the Lord changed the fortune of Job, and gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him.

So the Lord blessed the latter end of Job more than his beginning; and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

And after this Job lived a hundred and forty

years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

Chapter 42.

THE SONG OF SONGS

Behold it is the litter of Solomon;
threescore mighty men are about it.

The Song of Songs

The song of songs, which is Solomon's.

THE LOVERS

Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves.

Behold, thou art fair, my beloved, yea, pleasant;
Also our couch is leafy.
The beams of our houses are cedars,
And our panels are cypresses.

I am a rose of Sharon,
A lily of the valleys.

As a lily among thorns,
So is my love among the daughters.

As an apple-tree among the trees of the wood,
So is my beloved among the sons.
Under its shadow I delighted to sit,
And its fruit was sweet to my taste.

He hath brought me to the banqueting-house,
And his banner over me is love.
Let his left hand be under my head,
And his right hand embrace me.
Hark! my beloved! behold, he cometh,
Leaping upon the mountains, skipping upon the hills.
My beloved is like a gazelle or a young hart;
Behold, he standeth behind our wall,
He looketh in through the windows,
He peereth through the lattice.

My beloved spoke, and said unto me;
"Rise up, my love, my fair one, and come away.
For lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of singing is come,
And the voice of the turtle is heard in our land;
The fig-tree putteth forth her green figs,
And the vines in blossom give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the covert of the cliff,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely."

Chapters 1, 2.

THE KING'S CHARIOT

Who is this that cometh up out of the wilderness
Like pillars of smoke
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold, it is the litter of Solomon;
Threescore mighty men are about it,
Of the mighty men of Israel.
They all handle the sword,
And are expert in war;
Every man hath his sword upon his thigh,
Because of dread in the night.
King Solomon made himself a palanquin
Of the wood of Lebanon.
He made the pillars thereof of silver,
The top thereof of gold,
The seat of it of purple.
Go forth, O ye daughters of Zion,
And gaze upon King Solomon,
Even upon the crown wherewith his mother hath
crowned him in the day of his espousals,
And in the day of the gladness of his heart.

Chapter 3.

THE BRIDE

A PICTURE OF SHULAMITH

Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are as doves behind thy veil;
Thy hair is as a flock of goats,
That trail down from Mount Gilead.
Thy teeth are like a flock of ewes, all shaped alike,
Which are come up from the washing;
Whereof all are paired,
And none faileth among them.
Thy lips are like a thread of scarlet,
And thy mouth is comely;
Thou art all fair, my love;
And there is no spot in thee.

Come with me from Lebanon, my bride,
With me from Lebanon;
Thou hast ravished my heart, my sister, my bride,
Thou hast ravished my heart with one of thine eyes,
With one bead of thy necklace.
How fair is thy love, my sister, my bride!
How much better is thy love than wine!
And the smell of thine ointments than all manner of spices!
Thou art a fountain of gardens,
A well of living waters.

And flowing streams from Lebanon.

Chapter 4.

THE FEAST

I am come into my garden, my sister, my bride;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, O friends;
Drink, yea, drink abundantly, O beloved.

Chapter 5.

THE GROOM

A PICTURE OF KING SOLOMON

"My beloved is white and ruddy,
Pre-eminent above ten thousand.
His head is as the most fine gold.
His locks are curled,
And black as a raven.
His eyes are like doves
Beside the water-brooks;
Washed with milk,
And fitly set.
His cheeks are as a bed of spices.
As banks of sweet herbs;
His lips are as lilies,

O, thou fairest among women!

Dropping with flowing myrrh.
His hands are as rods of gold
Set with beryl;
His body is as polished ivory
Overlaid with sapphires.
His aspect is like Lebanon,
Excellent as the cedars.
His mouth is most sweet;
Yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem."

Chapter 5.

THE POWER OF LOVE

"Whither is thy beloved gone
O thou fairest among women?
Whither hath thy beloved turned him,
That we may seek him with thee?"

"My beloved is gone down to his garden,
To the beds of spices,
To feed in the gardens,
And to gather lilies.
I am my beloved's, and my beloved is mine,
That feedeth among the lilies."

Come, my beloved, let us go forth into the field;

Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see whether the vine hath budded,
Whether the vine-blossom be opened,
And the pomegranates be in flower.
The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits,
New and old,
Which I have laid up for thee, O my beloved.

Set me as a seal upon thy heart,
As a seal upon thine arm;
For love is strong as death,
Jealousy is cruel as the grave;
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it.

Chapters 6, 7, 8.

RUTH

In the field of Moab.

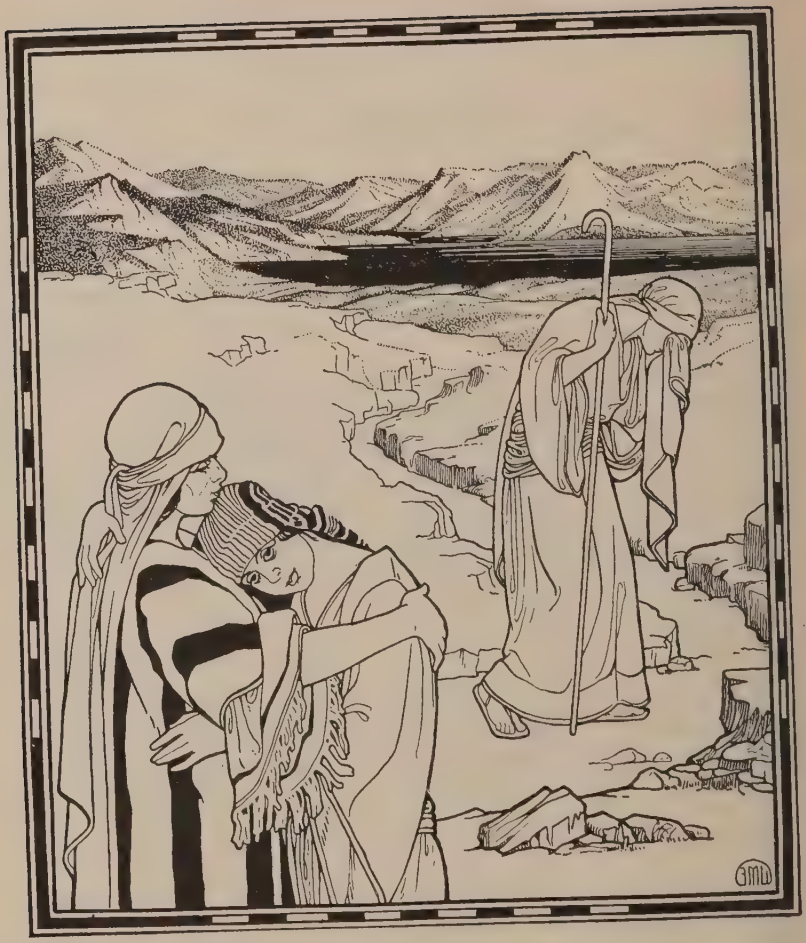
Ruth

IN THE FIELD OF MOAB

AND it came to pass in the days when the Judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion. And they came into the field of Moab, and continued there.

And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years. And Mahlon and Chilion died; and Naomi was left of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the field of Moab; for she had heard that the Lord had remembered His people in



Entreat me not to leave thee.

giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

Chapter 1.

ENTREAT ME NOT TO LEAVE THEE

And Naomi said unto her two daughters-in-law: "Go, return each of you to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voices and wept.

And they said unto her: "Nay, we will return with thee unto thy people." And Naomi said: "Turn back, my daughters; why will ye go with me? Turn back, go your way." And they lifted up their voices, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved unto her.

And Naomi said: "Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law."

And Ruth said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God

And she gleaned in the field after the reapers.

my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

And when Naomi saw that Ruth was stedfastly minded to go with her, she left off speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was astir concerning them, and the women said: "Is this Naomi?"

And she said unto them: "Call me not Naomi,[1] call me Marah;[2] for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me back home empty." So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, and they came to Beth-lehem in the beginning of barley harvest.

Chapter 1.

WITH THE GLEANERS

And Naomi had a kinsman of her husband's, a mighty man of valour, and his name was Boaz. And Ruth said unto Naomi: "Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find favour." And she said unto her: "Go, my daughter."

And she went, and came and gleaned in the field

[1] Pleasant [2] Bitter

after the reapers; and she happened to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers: "The Lord be with you." And they answered him: "The Lord bless thee."

Then said Boaz unto his servant that was set over the reapers: "Whose damsel is this?" And the servant answered and said: "It is a damsel that came back with Naomi out of the field of Moab; and she said: 'Let me glean, I pray you, and gather after the reapers among the sheaves'; so she came, and hath continued even from the morning until now."

Then said Boaz unto Ruth: "My daughter, go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; and when thou are athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face and bowed down to the ground, and said unto him: "Why have I found favour in thy sight, seeing I am a foreigner?"

And Boaz answered and said unto her: "It hath fully been told me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people

that thou knewest not heretofore. The Lord recompense thy work, and be thy reward complete from the Lord, the God of Israel, under whose wings thou art come to take refuge."

Then she said: "Let me find favour in thy sight, my lord; for thou hast comforted me."

And Boaz said unto her at meal-time: "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched corn, and she did eat and was satisfied, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying: "Let her glean even among the sheaves and put her not to shame. And also pull out some for her of purpose from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah[1] of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned.

And her mother-in-law said unto her: "Where hast thou gleaned today? Blessed be he that did take knowledge of thee." And she told her mother-in-law, "The man's name is Boaz."

And Naomi said unto her daughter-in-law: "Blessed be he of the Lord, who hath not left off

[1] Ephah—about a bushel

His kindness to the living and to the dead. The man is one of our near kinsmen."

And Ruth said: "Yea, he said unto me: 'Thou shalt keep fast by my young men, until they have ended all my harvest.' "

And Naomi said unto Ruth her daughter-in-law: "It is good, my daughter, that thou go out with his maidens."

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi said unto Ruth: "My daughter, shall I not seek rest for thee, that it may be well with thee? Is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor." And she said unto her: "All that thou sayest unto me I will do."

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to rest at the end of the heap of corn, and she came softly. And he said: "Who art thou?" And she answered: "I am Ruth thy handmaid; spread therefore thy cloak over thy handmaid; for thou art a near kinsman."

And he said: "Blessed be thou of the Lord, my

daughter; fear not, I am a near kinsman; howbeit there is a kinsman nearer than I. And it shall be, that if he will perform unto thee the part of a kinsman, well; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth."

And he said: "Bring the mantle that is upon thee, and hold it"; and she held it, and he measured six measures of barley, and laid it on her, and he went into the city.

And Ruth came to her mother-in-law, and told her all that the man had done for her. And she said: "These six measures of barley gave he me; for he said to me 'Go not empty unto thy mother-in-law.' "

Then said Naomi: "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day." Chapters 2, 3.

THE MARRIAGE OF RUTH AND BOAZ

Now Boaz went up to the gate, and sat him down there; and, behold, the near kinsman of whom Boaz spoke came by and Boaz said: "Ho, turn aside, sit down." And he turned aside, and sat down. And he took ten men of the elders of the city, and said: "Sit ye down here." And they sat down.

At the city gate.

And he said unto the near kinsman: "Naomi, that is come back out of the field of Moab, selleth the parcel of land, which was our brother Elimelech's; and I thought to disclose it unto thee, saying: 'Buy it before them that sit here, and before the elders of my people.' If thou wilt redeem it, redeem it; but if not, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee." And he said: "I will redeem it."

Then said Boaz: "The day thou buyest the field of the hand of Naomi—hast thou also bought of Ruth the Moabitess, the wife of the dead, to raise

up the name of the dead upon his inheritance." And the near kinsman said: "I cannot redeem it for myself, lest I mar mine own inheritance; take thou my right of redemption."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: A man drew off his shoe, and gave it to his neighbour; and this was the testimony in Israel.

So the near kinsman said unto Boaz: "Buy it for thyself." And he drew off his shoe. And Boaz said unto the elders, and unto all the people: "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I acquired to be my wife, that the name of the dead be not cut off from among his brethren. Ye are witnesses this day."

And all the people that were in the gate, and the elders, said: "We are witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel."

So Boaz took Ruth, and she became his wife; and she bore him a son.

And the women said unto Naomi: "Blessed be the Lord, who hath not left thee this day without a

near kinsman, and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him."

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying: "There is a son born to Naomi"; and they called his name Obed; he is the father of Jesse, the father of David.

Chapter 4.

LAMENTATIONS

I am the man that hath seen affliction
By the rod of His wrath.

Lamentations

THE DOWNFALL OF JERUSALEM

How doth the city sit solitary,
That was full of people!
How is she become as a widow!
She that was great among the nations,
And princess among the provinces,
How is she become tributary!

She weepeth sore in the night,
And her tears are on her cheeks;
She hath none to comfort her
Among all her lovers;
All her friends have dealt treacherously with her,
They are become her enemies.

Judah is gone into exile because of affliction,
And because of great servitude;
She dwelleth among the nations,
She findeth no rest;
All her pursuers overtook her

Within the straits.
The ways of Zion do mourn,
Because none come to the solemn assembly;
All her gates are desolate,
And she herself is in bitterness,

Her adversaries are become the head,
Her enemies are at ease;
For the Lord hath afflicted her
For the multitude of her transgressions;
Her young children are gone into captivity
Before the adversary.

Gone is from the daughter of Zion
All her splendour;
Her princes are become like harts,
That find no pasture,
And they are gone without strength
Before the pursuer.

Jerusalem remembereth
In the days of her affliction and of her anguish
All her treasures that she had
From the days of old;
The adversary hath spread out his hand
Upon all her treasures;
For she hath seen that the heathen
Are entered into her sanctuary,

Concerning whom Thou didst command
That they should not enter into Thy congregation.
All her people sigh,
They seek bread;
They have given their pleasant things for food
To refresh the soul.

"See, O Lord, and behold,
How abject I am become."

Chapter 1.

THE LAMENT OF JERUSALEM

Let it not come unto you, all ye that pass by!
Behold, and see
If there be any pain like unto my pain,
Which is done unto me,
Wherewith the Lord hath afflicted me
In the day of His fierce anger.

From on high hath He sent fire
Into my bones, and it prevaileth against them;
He hath spread a net for my feet,
He hath turned me back;
He hath made me desolate
And faint all the day.

The Lord hath set at nought

All my mighty men in the midst of me;
He hath called a solemn assembly against me
To crush my young men.
My children are desolate,
Because the enemy hath prevailed.

Zion spreadeth forth her hands;
There is none to comfort her.

Hear, I pray you, all ye peoples,
And behold my pain:
My virgins and my young men
Are gone into captivity.
My priests and mine elders
Perished in the city,
While they sought them food
To refresh their souls.

Behold, O Lord, for I am in distress,
My heart is turned within me,
For I have grievously rebelled.
Abroad the sword bereaveth,
At home there is the like of death.
They have heard that I sigh,
There is none to comfort me;
All mine enemies have heard of my trouble, and
are glad,
For Thou hast done it;

Thou wilt bring the day that Thou hast proclaimed,
And they shall be like unto me
Let all their wickedness come before Thee;
And do unto them,
As Thou hast done unto me
For all my transgressions;
For my sighs are many,
And my heart is faint.

Chapter 1.

THE PROPHET MOURNS

How hath the Lord covered with a cloud
The daughter of Zion in His anger!
He hath cast down from heaven unto the earth
The beauty of Israel,
And hath not remembered His footstool
In the days of His anger.

The Lord is become as an enemy,
He hath swallowed up Israel;
He hath swallowed up all her palaces,
He hath destroyed his strongholds;
And He hath multiplied in the daughter of Judah
Mourning and moaning.

He hath stripped His tabernacle, as if it were a garden,

He hath destroyed His place of assembly.
The Lord hath caused to be forgotten in Zion
Appointed season and sabbath,
And hath rejected in the indignation of His anger
The king and the priest.

The Lord hath purposed to destroy
The wall of the daughter of Zion.
Her gates are sunk into the ground;
He hath destroyed and broken her bars;
Her king and her princes are among the nations,
Instruction is no more;
Yea, her prophets find
No vision from the Lord.

They sit upon the ground, and keep silence,
The elders of the daughter of Zion;
They have cast up dust upon their heads,
They have girded themselves with sackcloth;
The virgins of Jerusalem hang down
Their heads to the ground.

What shall I take to witness for thee? what shall I
liken to thee, O daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee,
O virgin daughter of Zion?
For thy breach is great like the sea;
Who can heal thee?

All that pass by clap
Their hands at thee;
They hiss and wag their head
At the daughter of Jerusalem:
"Is this the city that men called
The perfection of beauty,
The joy of the whole earth?"

All thine enemies have opened
Their mouth wide against thee;
They hiss and gnash the teeth;
They say: "We have swallowed her up;
Certainly this is the day that we looked for;
We have found, we have seen it."

The Lord hath done that which He devised;
He hath performed His word
That He commanded in the days of old;
He hath thrown down unsparingly;
And He hath caused the enemy to rejoice over thee,
He hath exalted the horn of thine adversaries.

Chapter 2.

THE MAN OF SORROWS

I am the man that hath seen affliction
By the rod of His wrath.
He hath led me and caused me to walk

In darkness and not in light.
Surely against me He turned His hand
Again and again all the day.

My flesh and my skin hath He worn out;
He hath broken my bones.
He hath builded against me, and compassed me
With gall and travail.
He hath made me to dwell in dark places,
As those that have been long dead.

He hath hedged me about, that I cannot go forth;
He hath made my chain heavy.
Yea, when I cry and call for help,
He shutteth out my prayer.
He hath enclosed my ways with hewn stone,
He hath made my paths crooked.

This I recall to my mind,
Therefore have I hope.
Surely the Lord's mercies are not consumed,
Surely His compassions fail not.
They are new every morning;
Great is Thy faithfulness.
"The Lord is my portion," saith my soul;
"Therefore will I hope in Him."

The Lord is good unto them that wait for Him,

To the soul that seeketh Him.
It is good that a man should quietly wait
For the salvation of the Lord.
It is good for a man that he bear
The yoke in his youth.

Let him sit alone and keep silence,
Because He hath laid it upon him.
Let him put his mouth in the dust,
Perhaps there may be hope.
Let him give his cheek to him that smiteth him,
Let him be filled full with reproach.

For the Lord will not cast off for ever.
For though He cause grief, yet will He have compassion
According to the multitude of His mercies.
For He doth not afflict willingly,
Nor grieve the children of men.

Let us search and try our ways,
And return to the Lord.
Let us lift up our heart with our hands
Unto God in the heavens.

I called upon Thy name, O Lord,
Out of the lowest dungeon.
Thou heardest my voice; hide not

Thine ear at my sighing, at my cry.
Thou drewest near in the day that I called upon Thee;
Thou saidst: "Fear not."

O Lord, Thou hast pleaded the causes of my soul;
Thou hast redeemed my life.
O Lord, Thou hast seen my wrong;
Judge Thou my cause.

Chapter 3.

IN THE DEPTHS OF DESPAIR

How is the gold become dim!
How is the most fine gold changed!
The hallowed stones are poured out
At the head of every street.
The precious sons of Zion,
Comparable to fine gold,
How are they esteemed as earthen pitchers,
The work of the hands of the potter!

The tongue of the sucking child cleaveth
To the roof of his mouth for thirst;
The young children ask bread,
And none breaketh it unto them.
They that did feed on dainties
Are desolate in the streets.

The Lord hath accomplished His fury,
He hath poured out His fierce anger;
And He hath kindled a fire in Zion,
Which hath devoured the foundations thereof.
The kings of the earth believed not,
Neither all the inhabitants of the world,
That the adversary and the enemy would enter
Into the gates of Jerusalem.

It is because of the sins of her prophets,
And the iniquities of her priests,
That have shed the blood of the just
In the midst of her.

Our pursuers were swifter
Than the eagles of the heaven;
They chased us upon the mountains,
They lay in wait for us in the wilderness.
The breath of our nostrils, the anointed of the Lord,
Was taken in their pits;
Of whom we said: "Under his shadow
We shall live among the nations."
The punishment of thine iniquity is accomplished,
O daughter of Zion,
He will no more carry thee away into captivity;
He will punish thine iniquity, O daughter of Edom,
He will uncover thy sins.

Chapter 4.

THE PLEA TO THE LORD

Remember, O Lord, what is come upon us;
Behold, and see our reproach.
Our inheritance is turned unto strangers,
Our houses unto aliens.
We are become orphans and fatherless,
Our mothers are as widows.
We have drunk our water for money;
Our wood cometh to us for price.
To our very necks we are pursued;
We labour, and have no rest.
We have given the hand to Egypt,
And to Assyria, to have bread enough.
Our fathers have sinned, and are not;
And we have borne their iniquities.
Servants rule over us;
There is none to deliver us out of their hand.
The elders have ceased from the gate,
The young men from their music.
The joy of our heart is ceased;
Our dance is turned into mourning.
The crown is fallen from our head;
Woe unto us! for we have sinned.

For this our heart is faint,
For these things our eyes are dim;

For the mountain of Zion, which is desolate,
The foxes walk upon it.

Thou, O Lord, art enthroned for ever,
Thy throne is from generation to generation.
Wherefore dost Thou forget us for ever,
And forsake us so long time?
Turn Thou us unto Thee, O Lord, and we shall be
turned;
Renew our days as of old.
Thou canst not have utterly rejected us,
And be exceeding wroth against us!

Turn Thou us unto Thee, O Lord, and we shall be
turned;
Renew our days as of old.

Chapter 5.

ECCLESIASTES

Ecclesiastes

The words of Koheleth, the son of David, king in Jerusalem.

VANITY OF VANITIES

Vanity of vanities, saith Koheleth;
Vanity of vanities, all is vanity.

What profit hath man of all his labour
Wherein he laboureth under the sun?
One generation passeth away, and another generation cometh;
And the earth abideth for ever.
The sun also ariseth, and the sun goeth down,
And hasteth to his place where he ariseth.
The wind goeth toward the south,
And turneth about unto the north;
It turneth about continually in its circuit,
And the wind returneth again to its circuits.
All the rivers run into the sea,
Yet the sea is not full;
Unto the place whither the rivers go,

Thither they go again.
All things toil to weariness;
Man cannot utter it,
The eye is not satisfied with seeing,
Nor the ear filled with hearing.
That which hath been is that which shall be,
And that which hath been done is that which shall be done;
And there is nothing new under the sun.

Chapter 1.

WISDOM AND FOLLY

I, Koheleth, have been king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all things that are done under heaven. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

That which is crooked cannot be made straight;
And that which is wanting cannot be numbered.

I spoke with my own heart saying: "Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem," and I applied my heart to know wisdom, and to know madness and folly—I perceived that this also was a striving after wind.

This also is vanity.

For in much wisdom is much vexation;
And he that increaseth knowledge increaseth sorrow.

I said in my heart: "Come now, I will try thee with mirth, and enjoy pleasure," and, behold, this also was vanity. I searched in my heart how to lay hold on folly, till I might see which was best for the sons of men. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit; I made me pools of water, to water therefrom the wood springing up with trees; I acquired men-servants and maid-servants; also I had great possessions of herds and flocks, above all that were before me in Jerusalem; I gathered me also silver and gold, and treasure such as kings have as their own; I got me men-singers and women-singers.

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy, for my heart had joy of all my labour; and this was my portion from all my labour. Then I looked on all the works that my hands had wrought and on the labour that I had laboured to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness and folly. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man, his eyes are in his head;
But the fool walketh in darkness.

Chapters 1, 2.

A TIME FOR EVERYTHING

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to seek, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;

A time to love, and a time to hate;
A time for war, and a time for peace.

And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in my heart: "The righteous and the wicked, God will judge; for there is a time for every purpose and for every work."

Chapter 3.

WORDS OF WISDOM

Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God; for God is in heaven, and thou upon earth; therefore let thy words be few.

For a dream cometh through a multitude of business;
And a fool's voice through a multitude of words.

When thou vowest a vow unto God, defer not to pay it; pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the

state, marvel not at the matter, for one higher than the high watcheth, and there are higher than they.

Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep.

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof, to his hurt; and those riches perish by evil adventure. As he came forth, naked shall he go back as he came, and shall take nothing for his labour.

A good name is better than precious oil;
And the day of death than the day of one's birth.
It is better to go to the house of mourning,
Than to go to the house of feasting;
For that is the end of all men,
And the living will lay it to his heart.
Vexation is better than laughter;
For by the sadness of the countenance the heart may be gladdened.
It is better to hear the rebuke of the wise,
Than for a man to hear the song of fools.
Surely oppression turneth a wise man into a fool;
And a gift destroyeth the understanding.
Better is the end of a thing than the beginning thereof;

And the patient in spirit is better than the proud
in spirit.
Be not hasty in the spirit to be angry;
For anger resteth in the bosom of fools.

Say not thou: "How was it that the former days were better than these?" for it is not out of wisdom that thou inquirest concerning this.

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

Consider the work of God; for who can make that straight, which He hath made crooked? In the day of prosperity be joyful, and in the day of adversity consider; God hath made even the one as well as the other.

Who is as the wise man? and who knoweth the interpretation of a thing?

A man's wisdom maketh his face to shine,
And the boldness of his face is changed.

Whoso keepeth the commandment shall know no
evil thing:
And a wise man's heart discerneth time and judgment.

For all this I laid to my heart, even to make clear

all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth it not; all is before them.

Chapters 5, 6, 7, 8, 9.

TO WHOM IS THE RACE?

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

This also have I seen as wisdom under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I: "Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard."

The words of the wise spoken in quiet
Are more acceptable than the cry of a ruler among fools.
Wisdom is better than weapons of war;
But one sinner destroyeth much good. — Chapter 9.

BREAD UPON WATERS

Cast thy bread upon the waters,
For thou shalt find it after many days.
Divide a portion into seven, yea, even into eight;
For thou knowest not what evil shall be upon the earth.
If the clouds be full of rain,
They empty themselves upon the earth;
And if a tree fall in the south, or in the north,
In the place where the tree falleth, there shall it be.

He that observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
As thou knowest not what is the way of the wind,
Even so thou knowest not the work of God
Who doeth all things.
In the morning sow thy seed,
And in the evening withhold not thy hand;
For thou knowest not which shall prosper, whether this or that,
Or whether they both shall be alike good.

Chapter 11.

YOUTH AND AGE

Remember then thy Creator in the days of thy youth
Before the evil days come,
And the years draw nigh, when thou shalt say:
"I have no pleasure in them";
Before the sun, and the light, and the moon,
And the stars, are darkened,
And the clouds return after the rain;
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out shall be darkened in the windows,
And the doors shall be shut in the street,
When the sound of the grinding is low;
And one shall start up at the voice of a bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high,
And terrors shall be in the way;
And the almond-tree shall blossom,
And the grasshopper shall drag itself along
And the caperberry shall fail;
Because man goeth to his long home,
And the mourners go about the streets;
Before the silver cord is snapped asunder,

And the golden bowl is shattered,
And the pitcher is broken at the fountain
And the wheel falleth shattered into the pit;
And the dust returneth to the earth as it was,
And the spirit returned unto God who gave it.
Vanity of vanities, saith Koheleth;
All is vanity.

Chapter 12.

THE END OF THE MATTER

And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs. Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man.

Chapter 12.

ESTHER

And Esther obtained favour in the sight of all them that looked upon her.

Esther

THE KING'S FEAST

NOW it came to pass in the days of Ahasuerus, who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces—that in those days, when the king Ahasuerus sat on the throne of his kingdom, in Shushan the castle—he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, for many days, even a hundred and fourscore days.

And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white, fine cotton, and blue bordered with cords of fine linen and purple, upon silver rods and pillars of marble; the couches were of gold and silver, upon a pavement of green, and white, and shell, and onyx marble. And they gave them drink in vessels of gold and royal wine in

abundance, according to the bounty of the king.

Also Vashti, the queen, made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in the presence of Ahasuerus to bring Vashti, the queen, before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's command; therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times: "What shall we do unto the queen Vashti according to law, forasmuch as she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes: "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples, that are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it will be said: 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto

all the king's princes. So will there arise contempt and wrath. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and that the king give her royal estate unto another that is better than she. And when the king's decree shall be published throughout all his kingdom, all the wives will give to their husbands honour, both great and small."

And the word pleased the king and the princes; and the king did according to the word of Memucan; for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house.

Chapter 1.

THE NEW QUEEN

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what was decreed against her. Then said the king's servants that ministered unto him: "Let there be sought for the king young maidens fair to look on; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young maidens unto Shushan the castle, to

the house of the women, and let the maiden that pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the castle, whose name was Mordecai, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when the king's commandment and his decree was published, and when many maidens were gathered together unto Shushan the castle, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her ointments, with her portions, and the seven maidens, who were to be given her out of the king's house; and he advanced her and her maidens to the best place in the house of the women.

Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not tell it. And Mordecai walked every day

before the court of the women's house, to know how Esther did, and what would become of her.

Now when the turn of every maiden was come to go into king Ahasuerus, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

Now when the turn of Esther was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the month of Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

Chapter 2.

THE PLOT AGAINST THE KING

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

And the thing became known to Mordecai, who told it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquiry was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king.

Chapter 2.

THE CASTING OF LOTS

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him.

But Mordecai bowed not down, nor prostrated himself before him. Then the king's servants said unto Mordecai: "Why transgressest thou the king's commandment?"

Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath. But it seemed contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus.

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

And Haman said unto king Ahasuerus: "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman, the Jews' enemy. And the king

said unto Haman: "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written according to all that Haman commanded, in the name of king Ahasuerus was it written, and it was sealed with the king's ring.

And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, that they should be ready that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the castle; and the king and Haman sat down to drink; but the city of Shushan was perplexed.

Chapter 3.

ESTHER PROMISES TO HELP

Now when Mordecai knew all that was done, he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry; and he came even before the king's gate. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her and the queen was exceedingly pained; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he accepted it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate.

And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto

Esther, and to charge her that she should go in unto the king, to make supplication unto him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spoke unto Hathach, and gave him a message unto Mordecai: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days." And they told to Mordecai, Esther's words

Then Mordecai bade them return answer unto Esther: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?"

Then Esther bade them return answer unto Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, neither night or day; I also and my maidens will fast in like manner;

and so will I go in unto the king, which is not according to the laws; and if I perish, I perish."

So Mordecai went his way, and did according to all that Esther had commanded him.

Chapter 4.

ESTHER'S FIRST BANQUET

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, and the king sat upon his royal throne in the royal house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then the king said unto her: "What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee."

And Esther said: "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the king said: "Cause Haman to make haste, that it may be done as Esther hath said."

So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine: "Whatever thy petition, it

shall be granted thee; and whatever thy request, even to the half of the kingdom it shall be performed." Then answered Esther, and said: "My petition and my request is—if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request—let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, Haman was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and everything as to how the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover: "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said Zeresh his wife and all his friends unto him: "Let a gallows be made, fifty cubits high, and

in the morning speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made. Chapter 5.

MORDECAI'S REWARD

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, who had sought to lay hands on the king Ahasuerus.

And the king said: "What honour and dignity hath been done to Mordecai for this?" Then said the king's servants: "There is nothing done for him." And the king said: "Who is in the court?"

Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him: "Behold, Haman standeth in the court." And the king said: "Let him come in."

So Haman came in. And the king said unto him: "What shall be done unto the man whom the king delighteth to honour?"

Now Haman said in his heart: "Whom would

the king delight to honour besides myself?" And Haman said unto the king: "For the man whom the king delighteth to honour, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set; and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: 'Thus shall it be done to the man whom the king delighteth to honour'."

Then the king said to Haman: "Make haste, and take the apparel and the horse, as thou hast said and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: "Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai returned to the king's gate. But Haman hastened to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him: "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Chapter 6.

HAMAN'S DOWNFALL

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine: "Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed."

Then Esther the queen answered and said: "If I have found favour in thy sight, O king and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people to be destroyed, to be slain, and to perish."

Then spoke the king Ahasuerus and said unto Esther the queen: "Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said: "An adversary and an enemy, even this wicked Haman."

Then Haman was terrified before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman remained to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then said Harbonah, one of the chamberlains that were before the king: "Behold, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman."

And the king said: "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath appeased.

Chapter 7.

THE JEWS ARE SAVED

On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spoke yet again before the king, and besought him to put away the mischief which Ha-

man had devised against the Jews. Then the king held out to Esther the golden sceptre.

So Esther arose, and stood before the king. And she said: "If it please the king, and if I have found favour in his sight, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews that are in all the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: "Write ye concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called, and it was written according to all that Mordecai commanded concerning the Jews. And they wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service; that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, and to cause to perish, all the forces of the people and province that would assault them, upon the thirteenth day of the month Adar. The copy of the writing, to be given out for a decree

in every province, was to be published unto all the peoples, that the Jews should be ready that day to avenge themselves on their enemies.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews.

Now in the month Adar, on the thirteenth day, when the king's commandment and his decree drew near to be put in execution, the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces and the satraps, and the governors, and they that did the king's business, helped the Jews; for Mordecai was great in the king's house, and his fame went forth throughout all the provinces.

Chapters 8, 9.

THE FIRST PURIM

And the Jews that were in the king's provinces gathered themselves together and stood for their lives, on the thirteenth day of the month Adar; on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

And the Jews took upon them to do as they had

begun, and as Mordecai had written unto them; because Haman, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is the lot, to discomfit them, and to destroy them. Wherefore they called these days Purim, after the name of pur. Therefore the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Chapter 9.

THE GREATNESS OF MORDECAI

And the full account of the greatness of Mordecai, how the king advanced him, are they not written in the book of the chronicles of the Kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

Chapter 10.

DANIEL

God hath shut the lions' mouths,
And they have not hurt me.

Daniel

DANIEL AND HIS COMPANIONS

IN the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar into the treasure-house of his god.

And the king spoke unto his chief officer, that he should bring in certain of the children of Israel, of the seed royal, and of the nobles; youths in whom was no blemish, but fair to look on, and skilful in all wisdom, and skilful in knowledge, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's food, and of the wine which he drank, that they should be nourished three years; that at the end thereof they might stand before the king.

Now among these were, of the children of Judah; Daniel, Hananiah, Mishael, and Azariah. And the chief of the officers gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank; therefore he requested of the chief of the officers that he might not defile himself. And God granted Daniel mercy and compassion in the sight of the chief of the officers.

And the chief of the officers said unto Daniel: "I fear my lord the king, who hath appointed your food and your drink; for why should he see your faces sad in comparison with the youths that are of your own age? So would ye endanger my head with the king."

Then said Daniel to the steward, whom the chief of the officers had appointed over Daniel, Hananiah, Mishael, and Azariah: "Try thy servants, I beseech thee, ten days; and let them give us pulse[1] to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's food; and as thou seest, deal with thy servants."

So he hearkened unto them in this matter, and tried them ten days. And at the end of ten days

[1] Vegetables

their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's food. So the steward took away their food, and the wine, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the chief of the officers brought them in before Nebuchadnezzar. And the king spoke with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

Chapter 1.

NEBUCHADNEZZAR'S DREAM

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep broke from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, to tell him his dreams.

And the king said unto them: "I have dreamed a dream, and my spirit is troubled to know the dream."

Then spoke the Chaldeans to the king: "O king, live for ever! tell thy servants the dream, and we will declare the interpretation."

The king answered: "The thing is certain with me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces. But if ye declare the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honour; only declare unto me the dream and the interpretation thereof."

They answered the second time and said: "Let the king tell his servants the dream, and we will declare the interpretation."

The king answered: "I know of a truth that ye would gain time, inasmuch as ye see the thing is certain with me, that, if ye make not known unto me the dream, there is but one law for you. Only tell me the dream, and I shall know that ye can declare unto me the interpretation thereof."

The Chaldeans answered before the king, and said: "It is a hard thing that the king asketh, and there is none other that can declare it before the king, except the gods."

For this cause the king was angry, and commanded to destroy all the wise men of Babylon. So

the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

Then Daniel said to Arioch the king's captain: "Wherefore is the decree so harsh from the king?" Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, that he might declare unto the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they might ask mercy of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven.

Daniel spoke and said:
Blessed be the name of God
From everlasting even unto everlasting;
For wisdom and might are His;
And He changeth the times and the seasons;
He removeth kings, and setteth up kings;
He giveth wisdom unto the wise,
And knowledge to them that know understanding;
He revealeth the deep and secret things;
He knoweth what is in the darkness,

And the light dwelleth with Him.
I thank Thee, and praise Thee,
O Thou God of my fathers,
Who hast given me wisdom and might,
And hast now made known unto me what we desired of Thee;
For Thou hast made known unto us the king's matter.

Chapter 2.

DANIEL INTERPRETS THE DREAM

Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; and said thus unto him: "Destroy not the wise men of Babylon; bring me in before the king, and I will declare unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him: "I have found a man of the children of captivity of Judah, that will make known unto the king the interpretation."

The king spoke and said to Daniel: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered before the king, and said: "The secret which the king hath asked can neither wise men, enchanters, magicians, nor astrologers, declare unto the king; but there is a God in heaven that re-

vealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the end of days.

"Thou, O king, sawest a great image. This image stood before thee; and the appearance thereof was terrible. Its head was of fine gold, its breast and its arms of silver, its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest that a stone was cut out without hands, which smote the image upon its feet and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof.

"Thou, O king, king of kings, unto whom the God of heaven hath given the kingdom, the power, the strength, and the glory; and hath made thee to rule over all; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; and as iron, that crusheth all, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided king-

dom. And as the toes of the feet were part of iron, and part of clay, so part of the kingdom shall be strong, and part thereof broken.

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand for ever. The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

Then Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an offering and sweet odours unto him. The king spoke unto Daniel, and said: "Of a truth it is, that your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret."

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief prefect over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel was in the gate of the king.

Chapter 2.

IN THE FIERY FURNACE

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then he sent to gather the satraps, the prefects, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then they were gathered together unto the dedication of the image that Nebuchadnezzar had set up; and they stood before the image.

And the herald cried aloud: "To you it is commanded, O peoples, nations, and languages, that at the time ye hear the sound of the horn, pipe, harp, trigon, psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Therefore when the peoples heard the sound of all kinds of music, they all fell down and worshipped the golden image.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They spoke and said to Nebuchadnezzar the king:

"O king, live forever! Thou, O king, hast made a decree, that every man that shall hear the sound of all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Mesach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then were these men brought before the king. Nebuchadnezzar spoke and said unto them: "Is it true, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up? Now if ye be ready at the time ye hear the sound of music, to fall down and worship the image which I have made (well); but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is the god that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego, answered and said to the king: "O Nebuchadnezzar, we have no need to answer thee in this matter. If our God whom we serve is able to deliver us, He will deliver us from the burning fiery furnace, and out of thy

hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar filled with fury, against Shadrach, Meshach, and Abed-nego; he commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound and were cast into the midst of the burning fiery furnace.

Therefore because the furnace was exceeding hot, the flame of the fire slew those men that took Shadrach, Meshach, and Abed-nego. And Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was alarmed, and rose up in haste; and said unto his ministers: "Did not we cast three men bound into the midst of the fire?"

They answered and said unto the king: "True, O king."

He answered and said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth

of the burning fiery furnace and said: "Shadrach, Meshach, and Abed-nego, ye servants of God Most High, come forth, and come hither."

Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the prefects, and the governors, and the king's ministers, being gathered together, saw these men; that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their cloaks changed, nor had the smell of fire passed on them.

Nebuchadnezzar spoke and said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him." Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Chapter 3.

THE VISION OF THE KING

I, Nebuchadnezzar was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and imaginings upon my bed and the visions of my head affrighted me. Therefore made I decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the astrol-

ogers; and I told the dream before them; but they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and I told the dream before him: "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret causeth thee trouble, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head upon my bed: I saw,

"And behold a tree in the midst of the earth,
And the height thereof was great.
The tree grew, and was strong,
And the height thereof reached unto heaven,
And the sight thereof to the end of all the earth.
The leaves thereof were fair, and the fruit thereof much,
And in it was food for all;
The beasts of the field had shadow under it,
And the fowls of the heaven dwelt in the branches thereof,
And all flesh was fed of it.

"I saw in the visions of my head upon my bed,

and behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus:

" 'Hew down the tree, and cut off its branches,
Shake off its leaves, and scatter its fruit;
Let the beasts get away from under it,
And the fowls from its branches.
Nevertheless leave the stump of its roots in the earth,
Even in a band of iron and brass, in the tender grass of the field;
And let it be wet with the dew of heaven,
And let his portion be with the beasts in the grass of the earth;
Let his heart be changed from man's,
And let a beast's heart be given unto him;
And let seven times pass over him.
The matter is by the decree of the watchers,
And the sentence by the word of the holy ones;
To the intent that the living may know
That the Most High ruleth in the kingdom of men,
And giveth it to whomsoever He will,
And setteth up over it the lowest of men.'

"This dream I, king Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation."

Then Daniel was appalled for a while, and his

thoughts affrighted him. The king spoke and said: "Belteshazzar, let not the dream, or the interpretation, affright thee."

Belteshazzar answered and said: "My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

"And whereas the king saw a watcher and a holy one coming down from heaven, and saying: 'Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even in a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him'—this is the interpretation, O king. It is the decree of the Most High, which is come upon my lord the king, that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to

eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas it was commanded to leave the stump of the roots of the tree, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor."

Chapter 4.

THE DREAM FULFILLED

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking upon the royal palace of Babylon. The king spoke and said: "Is not this great Babylon, which I have built for a royal dwelling-place, by the might of my power and for the glory of my majesty?"

While the word was in the king's mouth, there fell a voice from heaven: "O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou know that the Most

High ruleth in the kingdom of men, and giveth it to whomsoever He will." The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever:

For His dominion is an everlasting dominion,
And His kingdom from generation to generation;
And all the inhabitants of the earth are reputed as nothing;
And He doeth according to His will in the host of heaven,
And among the inhabitants of the earth;
And none can stay His hand,
Or say unto Him: What doest Thou?

At the same time mine understanding returned unto me; and the glory of my kingdom, my majesty and my splendour returned unto me; and I was established in my kingdom, and surpassing greatness was added unto me. Now I Nebuchadnezzar praise and

extol and honour the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase.

Chapter 4.

THE WRITING ON THE WALL

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, might drink therein. Then they brought the golden vessels and the king and his lords, drank in them.

In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the wall of the king's palace; and the king saw the palm of the hand that wrote. Then the king's countenance was changed in him, and his thoughts affrighted him; and the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the enchanters, the Chaldeans, and the astrologers. The king spoke and said to the wise men of Babylon: "Whosoever shall read this writing, and declare unto me the interpretation thereof, shall be clothed with purple,

and have a chain of gold about his neck, and shall rule as one of three in the kingdom."

Then came in all the king's wise men, but they could not read the writing nor make known to the king the interpretation. Then was king Belshazzar greatly affrighted, and his countenance was changed in him, and his lords were perplexed.

The queen spoke and said: "O king, live forever! let not thy thoughts affright thee, nor let thy countenance be changed; there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom was found in him; and the king Nebuchadnezzar thy father, made him master of the magicians, enchanters, Chaldeans, and astrologers. Now let Daniel be called, and he will declare the interpretation."

Then was Daniel brought in before the king. The king spoke and said unto Daniel: "Art thou Daniel, who is of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and surpassing wisdom is found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not declare the interpretation of the thing. But

I have heard of thee, that thou canst give interpretations, and loose knots; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as one of three in the kingdom."

Then Daniel answered and said before the king: "Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, God Most High gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; and because of the greatness that He gave him, all the peoples, nations, and languages trembled and feared before him. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him; and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that God Most High ruleth in the kingdom of men, and that He setteth up over it whomsoever He will.

"And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house be-

fore thee, and thou and thy lords, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the palm of the hand sent from before Him, and this writing was inscribed.

"And this is the writing that was inscribed: MENE MENE, TEKEL UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and brought it to an end. TEKEL, thou art weighed in the balances, and art found wanting. PERES, thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should rule as one of three in the kingdom. In that night Belshazzar the Chaldean king was slain.

Chapter 5.

IN THE LION'S DEN

And Darius the Mede received the kingdom, being about threescore and two years old. It pleased Darius to set over the kingdom a hundred and twenty satraps, and over them three presidents, of

whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then Daniel distinguished himself above the presidents and the satraps, because a surpassing spirit was in him; and the king thought to set him over the whole realm. Then the presidents and the satraps sought to find occasion against Daniel, but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men: "We shall not find any occasion against this Daniel, except we find it against him in the matter of the law of his God."

Then these presidents and satraps came tumultously to the king, and said thus unto him: "King Darius, live for ever! All the presidents of the kingdom, the prefects and the satraps, the ministers and the governors, have consulted together that the king should establish a statute, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."

Wherefore king Darius signed the writing. And when Daniel knew that the writing was signed, he went into his house—now his windows were open in his upper chamber toward Jerusalem—and he

kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime. Then these men came tumultuously, and found Daniel making petition and supplication before his God.

Then they came near, and spoke before the king concerning the king's statute: "Hast thou not signed a statute, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?"

The king answered and said: "The thing is true, according to the laws of the Medes and Persians, which altereth not."

Then answered they: "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, but maketh his petition three times a day."

Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to rescue him.

Then these men came tumultuously unto the king, and said unto him: "Know, O king, that it is a law of the Medes and Persians, that no statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the

king spoke and said unto Daniel: "Thy God whom thou servest continually, He will deliver thee."

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting, neither were diversions brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions.

And when he came near unto the den to Daniel, he cried with a pained voice to Daniel: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king: "O king, live for ever! My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men that had accused

Daniel, and they cast them into the den of lions, and they had not come to the bottom of the den, when the lions had the mastery of them, and broke all their bones in pieces.

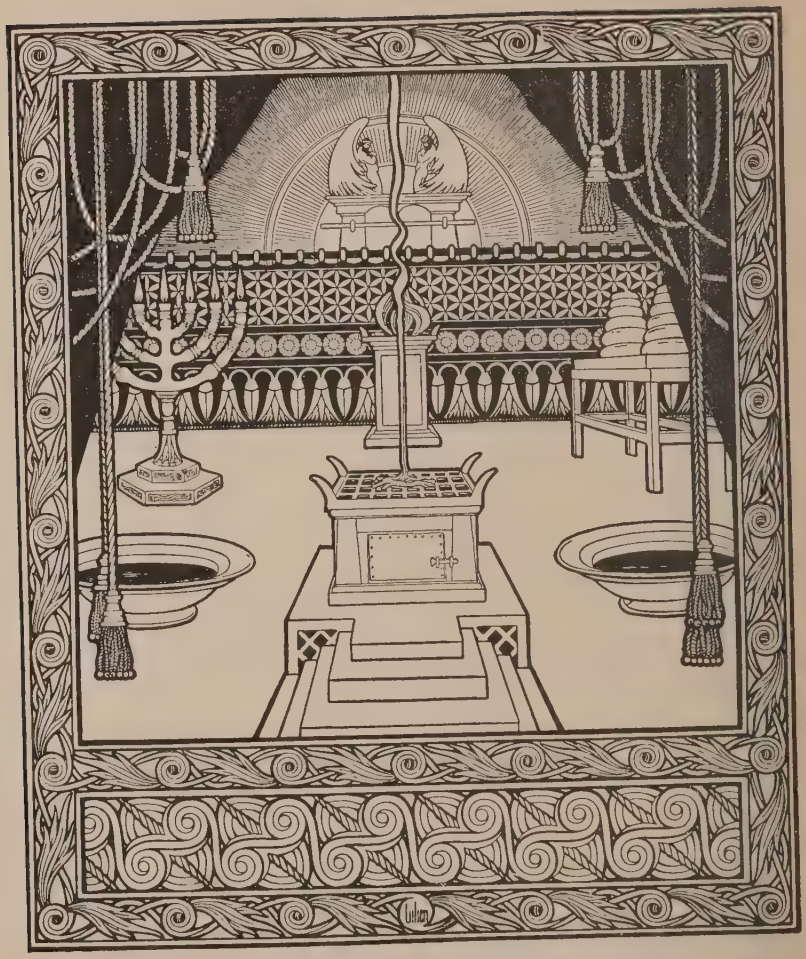
Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: "Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel;

For He is the living God,
And stedfast for ever,
And His kingdom that which shall not be destroyed,
And his dominion shall be even unto the end;
He delivereth and rescueth,
And He worketh signs and wonders
In heaven and in earth;
Who hath delivered Daniel from the power of the lions."

So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chapter 6.

EZRA



The Holy of Holies.

Ezra

THE RETURN

IN the first year of Cyrus, king of Persia, the Lord stirred up his spirit that he made a proclamation throughout all his kingdom, saying: "Thus saith Cyrus, king of Persia: All the kingdoms of the earth hath the Lord, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people—his God be with him—let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem."

Then rose up the heads of families of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of the Lord which is in Jerusalem. And all

they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; and numbered them unto Sheshbazzar, the prince of Judah. All the vessels of gold and of silver were five thousand four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought from Babylon unto Jerusalem.

Now the children of the province, that went up out of the captivity of those whom Nebuchadnezzar had carried away unto Babylon, and that returned unto Jerusalem and Judah, were forty and two thousand three hundred and three score; beside their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five, their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

And some of the heads of families when they came to the house of the Lord which is in Jerusalem, offered willingly for the house of God to set it up

in its place; they gave after their ability into the treasury.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the Law of Moses, the man of God. And they set the altar upon its bases, and they offered burnt-offerings thereon unto the Lord.

And they kept the feast of tabernacles, and offered the daily burnt-offerings, according to the ordinance, as the duty of every day required; and the offerings of the new moons, and of all the appointed seasons of the Lord that were hallowed. From the first day of the seventh month began they to offer burnt-offerings unto the Lord; but the foundation of the temple of the Lord was not yet laid.

They gave money also unto the hewers, and to the carpenters; and food, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month,

began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of the Lord. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites with cymbals, to praise the Lord, according to the direction of David king of Israel. And they sang one to another in praising and giving thanks unto the Lord: "For He is good, for His mercy endureth for ever toward Israel."

And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and heads of families, the old men that had seen the first house standing on its foundation, wept with a loud voice, when this house was before their eyes; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Chapters 1, 2, 3.

THE ENEMIES OF ISRAEL

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple unto the Lord, the God of Israel; they drew near to Zerubbabel, and to the heads of families, and said unto them: "Let us build with you; for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assyria, who brought us up hither."

But Zerubbabel, and Jeshua, and the rest of the heads of families of Israel, said unto them: "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord, the God of Israel, as king Cyrus, the king of Persia hath commanded us." Then the people of the land weakened the hands of the people of Judah, and harried them while they were building, and hired counsellors against them, to frustrate their purpose. And in the days of Artaxerxes, Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

"And now be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and are dig-

ging out the foundations. Be it known now unto the king, that, if this city be builded, and the walls finished, they will not pay tribute, and so thou wilt endamage the revenue of the kings. Now because we eat the salt of the palace, and it is not meet for us to see the king's dishonour, therefore have we sent and announced to the king, that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city laid waste. We announce to the king that, if this city be builded, and the walls finished, thou shalt have no portion beyond the River."

Then sent the king an answer unto Rehum the commander, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria.

"Peace, and now the letter which ye sent unto us hath been plainly read before me. And I decreed, and search hath been made, and it is found that this city of old time hath made insurrection against the kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, who have ruled over all the country beyond the River; and tribute was paid unto them. Make ye now a decree to cause these men to cease,

and that this city be not builded, until a decree shall be made by me. And take heed that ye be not slack herein; why should damage grow to the hurt of the kings?"

Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius, king of Persia.

Chapter 4.

THE SECOND ATTEMPT

Now the prophets, Haggai and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel. Then rose up Zerubbabel the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them.

At the same time came to them Tattenai, the governor beyond the River, and said thus unto them: "Who gave you a decree to build this house, and to finish this structure?"

But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the

matter should come to Darius, and then answer should be returned by letter concerning it.

The copy of the letter that Tattenai, the governor beyond the River, sent unto Darius the king, was written thus:

"Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth on with diligence and prospereth in their hands. Then asked we those elders, and said unto them thus: 'Who gave you a decree to build this house, and to finish this wall?' We asked them their names also, to announce to thee, that we might write the names of the men that were at the head of them.

"And thus they returned us answer, saying: 'We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and finished. But because our fathers had provoked the God of heaven, He gave them into the hand of Nebuchadnezzar, king of Babylon, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus, king of Babylon, he made a decree to build this house of God. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple

that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon and they were delivered unto Sheshbazzar, whom he had made governor; and he said unto him: "Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place." Then came the same Sheshbazzar, and laid the foundations of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not completed.'

"Now therefore, if it seem good to the king, let search be made in the king's treasure-house there, which is at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up, in Babylon. And there was found in the palace a roll, and therein was thus written: "A record. In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; and let the expenses be given out of the king's house; and also let the gold and silver vessels of the house of God,

which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought back unto the temple which is at Jerusalem, every one to its place, in the house of God."

"Now therefore, Tattenai, governor beyond the River, and your companions, let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree concerning what ye shall do to these elders of the Jews for the building of this house of God; that of the king's goods, expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, let it be given them day by day without fail; that they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons. And may the God that hath caused His name to dwell there overthrow all kings and peoples, that shall put forth their hand to alter the same, to destroy this house of God which is at Jerusalem. I, Darius, have made a decree; let it be done with all diligence."

Then Tattenai, the governor beyond the River, because Darius the king had thus sent, acted with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And

they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which is the sixth year of the reign of Darius the king.

And the children of Israel, the priests and the Levites, and the rest of the children of captivity, kept the dedication of this house of God with joy. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites had purified themselves together; all of them were pure; and they killed the passover lamb for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, that were come back out of the captivity, and all such as had separated themselves from the nations of the land, to seek the Lord, the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and had turned the heart of the king of Assyria unto them to strengthen their hands in the work of the house of God, the God of Israel. — Chapters 5, 6.

THE COMING OF EZRA

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, went up from Babylon; and he was a ready scribe in the Law of Moses, which the Lord, the God of Israel, had given. For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and ordinances.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe.

"Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven. I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go with thee to Jerusalem, go. And whatsoever shall seem good to thee and to thy brethren to do, that do ye after the will of your God. And the vessels that are given thee for the service of the house of thy God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I, Artaxerxes the king, do make a decree to all the treasurers that are beyond the River, that whatsoever Ezra the priest, the scribe

of the Law of the God of heaven, shall require of you, it be done with all diligence. And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not."

Blessed be the Lord, the God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened according to the hand of the Lord my God upon me, and I gathered together out of Israel chief men to go up with me.

Then I proclaimed a fast there, at the River Ahava, that we might humble ourselves before our God, to seek of Him a straight way, for us, and for our little ones, and for all our substance. So we fasted and besought our God and He was entreated of us.

Then I separated twelve of the chiefs of the priests, and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counsellors, and his princes and all Israel there present, had offered.

And I said unto them: "Ye are holy unto the Lord, and the vessels are holy; and the silver and

the gold are a free-will offering unto the Lord, the God of your fathers. Watch ye, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the families of Israel, at Jerusalem, in the chambers of the house of the Lord."

So the priests and the Levites received the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

Then we departed from the River of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and He delivered us from the hand of the enemy. And we came to Jerusalem, and abode there three days. And on the fourth day was the silver and the gold and the vessels weighed in the house of our God into the hand of Meremoth the son of Uriah the priest.

Chapters 7, 8.

THE GREAT SACRIFICE

Now when these things were done, the princes drew near unto me, saying: "The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, doing according to their abominations. For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with

the peoples of the lands; yea, the hand of the princes and rulers hath been first in this faithlessness." And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled.

And at the evening offering I arose up from my fasting, even with my garment and mantle rent; and I fell upon my knees, and spread out my hands unto the Lord my God; and I said: "O my God, I am ashamed and blush to lift up my face to Thee, for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens. Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity. And now for a little moment grace hath been shown from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

"And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying: The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, wherewith they have filled it from

one end to another. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and our great guilt, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such a remnant, shall we again break Thy commandments, and make marriages with the peoples that do these abominations? Wouldest not Thou be angry with us till Thou hast consumed us, so that there should be no remnant, nor any to escape? O Lord, the God of Israel, Thou art righteous; for we are left a remnant that is escaped, as it is this day; behold, we are before Thee in our guiltiness; for none can stand before Thee because of this."

Now while Ezra prayed, and made confession, weeping and casting himself down before the house of God, there was gathered together unto him out of Israel a very great congregation of men and women and children; for the people wept very sore.

And Shecaniah the son of Jehiel, answered and said unto Ezra: "We have broken faith with our God, and have married foreign women of the peoples of the land; yet now there is hope for Israel concerning this thing. Therefore let us make a covenant with our God to put away all the wives, and such

as are born of them, according to the counsel of the Lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for the matter belongeth unto thee, and we are with thee; be of good courage, and do it."

Then arose Ezra, and made the chiefs of the priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever came not within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of the captivity.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within the three days; it was the ninth month on the twentieth day; and all the people sat in the broad place before the house of God, trembling because of this matter.

And Ezra the priest stood up, and said unto them: "Ye have broken faith, and have married foreign women, to increase the guilt of Israel. Now therefore make confession unto the Lord, the God of your fathers, and do His pleasure; and separate yourselves from the people of the land and from

the foreign women."

Then all the congregation answered and said with a loud voice: "As thou hast said, so it is for us to do." And the children of the captivity did so.

Chapters 9, 10.

NEHEMIAH

Nehemiah

NEHEMIAH'S REQUEST

The words of Nehemiah the son of Hacaliah.

NOW it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the castle, that Hanani, one of my brethren, came out of Judah, he and certain men; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem.

And they said unto me: "The remnant that are left of the captivity are in great affliction and reproach; the wall of Jerusalem is broken down, and the gates thereof are burned with fire."

And when I heard these words, I sat down and wept, and mourned; and I fasted and prayed before the God of heaven, and said: "I beseech Thee, O Lord, the God of heaven, let Thine ear now be attentive, and Thine eyes open, that Thou mayest hearken unto the prayer of Thy servant, which I pray before Thee at this time, for the children of Israel Thy servants.

"O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man."

Now I was cup-bearer to the king. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

And the king said unto me: "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart."

Then I was very sore afraid. And I said unto the king: "Let the king live forever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king said unto me: "For what dost thou make request?"

So I prayed to the God of heaven. And I said unto the king: "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."

And the king said unto me: "For how long shall thy journey be? And when wilt thou return?"

So it pleased the king to send me and I set him a time. Moreover I said unto the king: "If it please

the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come unto Judah." And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

Chapters 1, 2.

"LET US RISE UP AND BUILD"

And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem. And I went out by night by the valley gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the king's pool. Then went I up in the night in the valley, and viewed the wall; and I turned back, and entered by the valley gate, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor

to the rulers, nor to the rest that did the work.

Then said I unto them: "Ye see the evil case that we are in; how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach."

And I told them of the hand of my God which was good upon me; as also of the king's words that he had spoken unto me.

And they said: "Let us rise up and build." So they strengthened their hands for the good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said: "What is this thing that ye do? Will ye rebel against the king?"

Then answered I them, and said unto them: "The God of heaven, He will prosper us; therefore we His servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem."

So we built the wall; for the people had a mind to work.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and

fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night.

And I rose up, and said unto the nobles, and to the rulers, and to the rest of the people: "Be not ye afraid of them; remember the Lord, who is great and awful, and fight for your brethren, your sons and your daughters, your wives and your houses."

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And from that time forth, half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail.

They that builded the wall and they that bore burdens armed themselves, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded. And he that sounded the horn was by me.

And I said unto the people: "The work is great and large, and we are separated upon the wall, one far from another; in what place soever ye hear the sound of the horn, resort ye thither unto us; our God will fight for us."

So we wrought in the work; and half of them held the spears from the rising of the morning till

the stars appeared. Likewise at the same time said I unto the people: "Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labour in the day."

So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, put off our clothes; every one had his weapon.

Chapters 2, 3, 4.

NEHEMIAH'S REFORMS

Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said: "We, our sons and our daughters, are many; let us get for them corn, that we may eat and live."

Some also there were that said: "We are mortgaging our fields, and our vineyards, and our houses; let us get corn, because of the dearth."

There were also that said: "We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants; neither is it in our power to help it; for other men have our fields and our vineyards."

And I was very angry when I heard their cry and these words. Then I consulted with myself, and

contended with the nobles and the rulers, and said unto them: "Ye lend upon pledge, every one to his brother." And I held a great assembly against them.

And I said unto them: "We have redeemed our brethren the Jews, that sold themselves unto the heathen; and would ye nevertheless sell your brethren, and should they sell themselves unto us?" Then held they their peace, and found never a word.

Also I said: "The thing that ye do is not good; ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies? And I likewise, my brethren and my servants, have lent them money and corn. I pray you, let us leave off this exaction. Restore to them, even this day, their fields, their vineyards, their olive yards, and their houses, also the hundred pieces of silver, and the corn, the wine, and the oil, that ye exact of them."

Then said they: "We will restore them, and will require nothing of them, even as thou sayest."

Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook out of my lap, and said: "So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied." And all the congregation said: "Amen," and praised the Lord. And the people did according to this promise.

Moreover from the time that I was appointed to

be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.[1] But the former governors that were before me laid burdens upon the people, and took of them for bread and wine; yea, even their servants lorded over the people; but so did not I, because of the fear of God. Yea, also I set hand to the work of this wall, and all my servants were gathered thither unto the work.

Chapter 5.

THE PLOTTERS

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein they sent unto me, saying: "Come, let us meet together in one of the villages in the plain of Ono."

But they thought to do me mischief. And I sent messengers unto them, saying: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

[1] Bread of the governor; that is, provisions supplied the governor by the people.

And they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written: "It is reported among the nations, and Geshem saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall; and thou wouldest be their king, even according to these words. And thou hast also appointed prophets to proclaim of thee at Jerusalem, saying: 'There is a king in Judah'; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

Then I sent unto him, saying: "There are no such things done as thou sayest, but thou feignest them out of thine own heart."

And as for me, I went unto the house of Shemaiah the son of Delaiah and he said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for in the night will they come to slay thee."

And I said: "Should such a man as I flee? and who is there, that, being such as I, could go into the temple and live? I will not go in."

And I discerned, and, lo, God had not sent him; for he pronounced this prophecy against me, whereas Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid, and do

so, and sin, and that they might have matter for an evil report, that they might taunt me.

Chapter 6.

THE WALL IS COMPLETED

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of our God.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem; for he was a faithful man, and feared God above many.

Chapters 6, 7.

THE FEAST OF BOOTHS

And when the seventh month was come, and the children of Israel were in their cities, all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the Law of Moses, which the Lord had commanded to

Israel. And Ezra the priest brought the Law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein, and the ears of all the people were attentive unto the book of the Law. And Ezra opened the book in the sight of all the people. And when he opened it, all the people stood up. And Ezra blessed the Lord, the great God.

And all the people answered: "Amen, Amen," with the lifting up of their hands; and they bowed their heads, and fell down before the Lord with their faces to the ground.

And Nehemiah, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people: "This day is holy unto the Lord your God; mourn not, nor weep." For all the people wept, when they heard the words of the Law.

Then Ezra said unto them: "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of the Lord is your strength."

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together

the heads of families of all the people, the priests, and the Levites, unto Ezra the scribe, to give attention to the words of the Law. And they found written in the Law, how the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying: "Go forth unto the mount, and fetch olive branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written."

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim. And all the congregation of them that were come back out of the captivity made booths, and dwelt in the booths; for since the days of Joshua the son of Nun, unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, Ezra read in the book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting,

and with sackcloth, and earth upon them. And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers.

Then the Levites said: "Stand up and bless the Lord your God from everlasting to everlasting; and let them say: 'Blessed be Thy glorious Name, that is exalted above all blessing and praise.' "

Chapters 8, 9.

A PRAYER OF CONFESSION

Thou art the Lord, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous. And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and didst show signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for Thou knewest that

they dealt proudly against them. And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters.

Moreover in a pillar of cloud Thou didst lead them by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spokest with them from heaven, and gavest them right ordinances and laws of truth, good statutes and commandments; and madest known unto them Thy holy Sabbath, and didst command them commandments, and a law, by the hand of Moses Thy servant; and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and didst command them that they should go in to possess the land which Thou hadst lifted up Thy hand to give them.

But they and our fathers dealt proudly, and hardened their neck, and hearkened not to Thy commandments; neither were they mindful of Thy wonders that Thou didst among them; but Thou art a God ready to pardon, gracious and full of compassion, slow to anger, and plenteous in mercy, and forsookest them not.

Yea, when they had made them a molten calf, and said: This is thy God that brought thee up out of

Egypt, and had wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. Thou gavest also Thy good spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, and they lacked nothing.

Moreover, Thou gavest them kingdoms and peoples. Their children also didst Thou multiply as the stars of heaven, and didst bring them into the land, concerning which Thou didst say to their fathers, that they should go in to possess it. So the children went in and possessed the land, and Thou didst subdue the inhabitants of the land, the Canaanites, and gavest them into their hands. And they took fortified cities, and a fat land, and possessed houses full of all good things, cisterns hewn out, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and luxuriated in Thy great goodness.

Nevertheless, they were disobedient, and rebelled against Thee, and cast Thy law behind their back, and slew Thy prophets that did forewarn them to turn them back unto Thee, and they wrought great

provocations. Therefore Thou didst deliver them into the hand of their adversaries, who distressed them; and in the time of their trouble, when they cried unto Thee, Thou heardest from Heaven; and according to Thy manifold mercies Thou gavest them saviours who might save them out of the hand of their adversaries.

But after they had rest, they did evil again before Thee; therefore didst Thou leave them in the hand of their enemies, so that they had the dominion over them; yet when they returned, and cried unto Thee, many times didst Thou hear from heaven, and deliver them according to Thy mercies; and didst forewarn them, that Thou mightest bring them back unto Thy law; yet they dealt proudly, and hearkened not unto Thy commandments. Yet many years didst Thou extend mercy unto them, and didst forewarn them by Thy spirit through Thy prophets; yet would they not give ear; therefore gavest Thou them into the hand of the peoples of the lands. Nevertheless in Thy manifold mercies Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God.

Now therefore, our God, the great, the mighty God, who keepest covenant and mercy, let not all the travail seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers,

and on all Thy people, since the time of the kings of Assyria unto this day.

Howbeit Thou art just in all that is come upon us; for Thou hast dealt truly, but we have done wickedly; neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against them. Behold, we are servants this day, and as for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase unto the kings whom Thou hast set over us because of our sins; also they have power over our bodies, and over our cattle, at their pleasure and we are in great distress.

Chapter 9.

THE COVENANT

And yet for all this we make a sure covenant, and subscribe it; and our princes, our Levites, and our priests, set their seal unto it.

And the rest of the people, all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding; they cleaved to their brethren; and entered into an oath, to walk in God's law, which

was given by Moses the servant of God, and to observe and to do all the commandments of the Lord our Lord, and His ordinances and His statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons; and if the peoples of the land bring ware or any victuals on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; porters, and the singers; and we will not forsake the house of our God.

And the princes of the people dwelt in Jerusalem; the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

Chapters 10, 11.

THE DEDICATION OF THE WALL

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the priests and the Levites purified themselves; and they purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks and went in procession: on the right hand upon the wall; and after them went Hoshaiah, and half of the princes of Judah; and certain of the priests' sons with trumpets: Zechariah the son of Jonathan, and his brethren, with the musical instruments of David the man of God; and Ezra the scribe was before them; and by the fountain gate, and straight before them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David. And the other company of them that gave thanks went to meet them, and I after them, with the half of the people, upon the wall, above the tower of the furnaces, even unto the broad wall; and they stood still in the gate of the guard. So stood the two companies of them that gave thanks in the house of God, and I, and the half

of the rulers with me; and the priests. And the singers sang loud. And they offered great sacrifices that day, and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off. Chapter 12.

NEHEMIAH'S RETURN

Now before this, Eliashib the priest, who was appointed over the chambers of the house of our God, being allied unto Tobiah, had prepared for him a great chamber, where aforetime they laid the meal-offerings, the frankincense, and the vessels, and the tithes of the corn, the wine, and the oil, which were given by commandment to the Levites, and the singers, and the porters; and the heave-offerings for the priests.

But in all this time I was not at Jerusalem; for in the two and thirtieth year of Artaxerxes, king of Babylon, I went unto the king, and after certain days asked I leave of the king; and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again

the vessels of the house of God, with the meal-offerings and the frankincense.

And I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers and said: "Why is the house of God forsaken?" And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the wine and the oil unto the treasuries. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the wards thereof.

In those days saw I in Judah, some treading wine-presses on the sabbath, and bringing in heaps of corn, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day. There dwelt men of Tyre also therein, who brought in fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them: "What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath."

And it came to pass that, when the gates of

Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath; and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I forewarned them, and said unto them: "Why lodge ye about the wall, if ye do so again, I will lay hands on you." From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of Thy mercy.

In those days also I saw the Jews that had married women of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and made them swear by God: "Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon king of Israel sin by these things? Even him did the foreign women cause to sin. Shall we then break faith with our God in marrying foreign women?"

Thus cleansed I them from every thing foreign. Remember me, O my God, for good.

Chapter 12.

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PRONOUNCING LIST

ā—pāy; ă—băd; ä—ärt; ē—mē; ĕ—bĕd; ē—fērn; ī—īce; ĭ—tĭn; ō—gō; ŏ—nŏt; ô—ôr; ū—rūle; ŭ—rŭn.

Aaron, ā′ rŏn
Abed-nego, a-bĕd′ ne-gō
Abraham, ā′ bra-hăm
Abram, ā′ brăm
Adar, ā′ där
Agagite, ăg′ a-gīt
Agur, ā′ gŭr
Ahasuerus, a-hăs″ yū-ē′ rŭs
Ahava, ă-hā′ va
Ammon, ăm′ mŏn
Ammonite, ăm′ mŏn-īt
Arabian, ă-rā′ bi-ăn
Arioch, ăr′ ĭ-ŏk
Artaxerxes, är″ tăg-zĕrk′ sēs
Ashdod, ăsh′ dŏd
Ashdodite, ăsh′ dŏd-īt
Assyria, ăs-sĭr′ ĭ-ă
Azariah, ăz″ ă-rī′ äh
Babylon, băb′ ĭ-lŏn
Barachel, băr′ a-kĕl
Bashan, bā′ shăn
Belial, bē′ lĭ-al
Belteshazzar, bĕl″ te-shăz′ ar
Belshazzar, bĕl-shăz′ ar
Benjamin, bĕn′ jă-mĭn
Benjamite, bĕn′ jă-mīt
Bethlehem, bĕth′ lĕ-hĕm
Bigthan, bĭg′ thăn
Bildad, bĭl′ dăd
Boaz, bō′ ăz
Buzite, bŭz′ īt
Canaanite, kā′ năn-īt
Chaldean, kăl-dē′ ăn
Chaldee, kăl′ dē
Chilion, kĭl′ i-ŏn
Chislev, kĭs′ lĕv
Cyrus, cy′ rŭs
Daniel, dăn′ yĕl
Darius, dă-rī′ ŭs
David, dā′vĭd
Delaiah, dĕ-lā′ yä
Egypt, ē′ jĭpt
Eliashib, ĕ-lī′ a-shĭb
Elihu, ĕl′ ĭ hū
Elimelek, ĕ-lĭm′ e-lĕk
Eliphaz, ĕl′ i-făz
Elul, ĕ-lūl′
ephah, ē′ făh
Ephraim, ē′ fră-ĭm
Esarhaddon, ē″ sär-hăd′ on
Esther, ĕs′ ter
Ethiopia, ē″ thĭ-ō′ pĭ-ă
Ezra, ĕz′ ra
Geshem, gē′ shĕm

Gilead, gĭl′ ĭ-ăd
Hacaliah, hăk″ a-lī′ a
Hadassah, hă-dăs′ äh
Haggai, hăg′ ī
Hallel, hăl′ el
Hallelujah, hăl″ e-lū′ ya
Haman, hā′ măn
Hammedatha, hăm″ e-dā′ tha
Hanani, ha-nā′ nī
Hananiah, hăn-ă-nī′ äh
Harbonah, här-bō′ na
Hathach, hā′ tăk
Hegai, hĕg′ a-ī
Hermon, hĕr′ mŏn
Hezekiah, hĕz″ ĕ-kī′ äh
Horonite, hō′ rŏ-nīt
Hoshiah, hō-shī′ ya
Iddo, ĭd′ o
Israel, ĭz′ rĭ-ĕl
Jacob, jā′ kŏb
Jakeh, jā′ ke
Jeconiah, jĕk″ ō-nī′ äh
Jehiel, jĕ-hī′ ĕl
Jehoiakim, jĕ-hoy′ ă-kĭm
Jerusalem, jĕ-rū′ să-lĕm
Jesse, jĕs′ ĭ
Job, jōb
Jonathan, jŏn′ ă-thăn
Joppa, jŏp′ äh
Jordan, jōr′ dăn
Joseph, jō′ sĕf
Joshua, jŏsh′ ū-äh
Jozadak, jŏz′ a-dăk
Judah, jū′ däh
Koheleth, kō-hĕl′ ĕth
Leah, lē′ a
Lemuel, lĕm′ yū-ĕl
Levi, lē′ vī
Lebanon, lĕb′ ă-nŏn
Levite, lē′ vīt
Manasseh, mă-năs′ sĕh
Moab, mō′ ăb
Marah, mā′ räh
Moabitess, mō′ ăb-īt-ĕs
Machlon, măk′-lŏn
Mazzaroth, măz′ a-rŏth
Media, mē′ dĭ-a
Medes, mēdz
Memucan, mĕ-mū′ kan
Mene, mē′ nē
Meshach, mē′ shăk
Mishael, mĭsh′ ă-ĕl
Mizar, mī′ zär
Mordecai, môr′ de-kī
Moses, mō′ zĕz
Naamathit, nā′ ăm′ a-thīt
Naomi, nā-ō′ mi
Nebuchadnezzar, nĕb″ ū-kăd-[nĕz′ zär
Nehemiah, nē″ hĕ-mī′ a
Nisan, nī′ săn
Nun, nŭn
Obed, ō′ bĕd
Og, ŏg
Orpah, ôr′ pa
Orion, ō-rī′ on
Pharaoh, fā′ rō
Pleiades, plē′ a-dēz
Purim, pū′ rim
Rachel, rā′ chĕl
Ram, răm
Rehum, rē′ hŭm
Ruth, rūth
Sabean, să-bē′ ăn
Samaria, să-mā′ rĭ-a

Sanballat, săn-băl′ ăt
Satan, sā′ tan
Seraiah, sĕ-rā′ yäh
Shadrach, shā-drăk
Sharon, shăr′ on
Shealtiel, shē-ăl′ ti-ăl
Shecaniah, shĕk″ a-nī′ ah
Shemaiah, shĕ-mā′ yäh
Sheol, shē′ ŏl
Sheshbazzar, shĕsh-băz′ ar
Shimshai, shĭm′ shī
Shinar, shī′ när
Shuhite, shū′ hīt
Shulamith, shū′ lăm-īt
Shushan, shū′ shăn
Sihon, sī′ hŏn
Sinai, sī′ nī
Solomon, sŏl′ o-mŏn
Tattenai, tăt′ nī
Tebeth, tē bĕt′
Tekel, tē′ kĕl
Temanite, tē′ măn-īt
Teresh, tē′ rĕsh
Tobiah, tō-bī′ a
Tyre, tīr
Upharsin, yū-fär′ sin
Ur, ūr
Uriah, yū-rī′ äh
Uz, ŭz
Vashti, văsh′ tī
Zechariah, zĕk ă-rī′-äh
Zeresh, zĕr′ ĕsh
Zerubbabel, zĕ-rūb′ a-bĕl
Zidon, zī′ dŏn
Zion, zī′ ŏn
Zophar, zō′ fär

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